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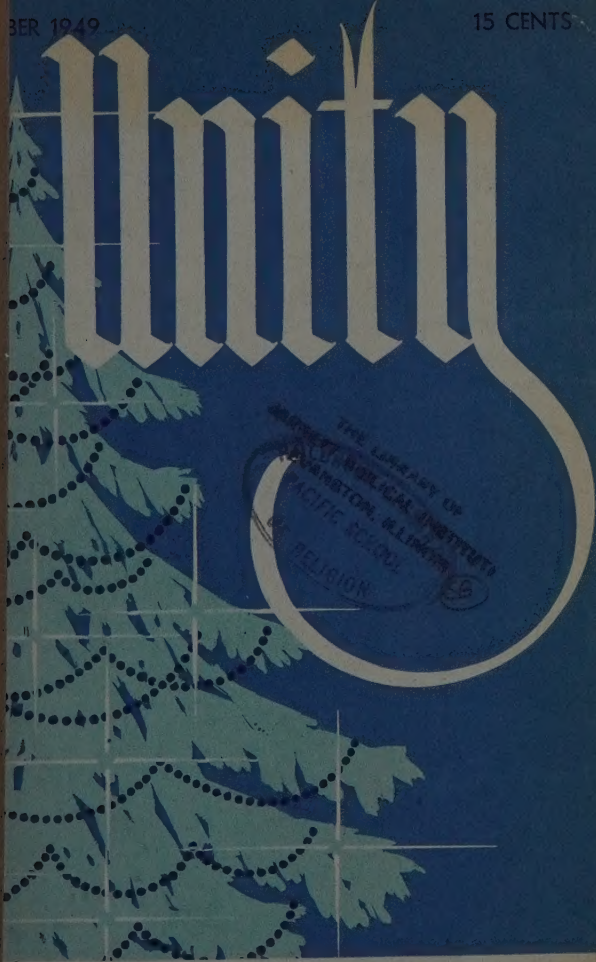

Season's Greetings

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Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: Christ is born in me this day. Blessed am I with the wholeness of His divine perfection.

Prosperity: Christ is born in me this day. The gifts of wisdom and of plenty bless my mind and my affairs.

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The Three Wise Men

from the writings of

CHARLES FILLMORE

ACCORDING TO the Bible story, the Wise-men came from the east to visit the child Jesus; they brought with them presents of gold, frankincense, and myrrh. They visited Herod, the ruler of the country, and he requested them to find the place where the young child lay, that he also might visit and worship Him. They found the child, but returned to their own country by a different route; because of instruction received from the Lord in a dream they did not return to Herod.

This story is a symbolical account of the development of a new state of consciousness in man. It is the story of the birth of the Christ in the soul; and all the experiences that this young child went through are representative of what takes place in the soul of every man who comes into the higher spiritual state, the state of the divine man.

The spiritual unfoldment recorded as the life of Jesus is something of which any of us may take advantage, if our mind reaches out for the perfect expression of the divine man. We have within us the divine potentialities, but they must be brought into expression, and that expression must be based upon ideas of absolute good in God and man to become effective in the Christ child.

Through study of the animal and vegetable life of the planet evolutionists have arrived at the conclusion that man has come up through various stages of development, from a simple cell to an aggregation of cells; these stages have at certain points been greatly broken in their continuity. Darwin wrote some most convincing books, tracing the various stages that man has passed through. The "missing link" is his way of accounting for the most important break in the evolutionary chain.

The only satisfactory explanation of man's creation is based upon a philosophy that has to do with the evolution of ideas instead of the evolution of forms. At any stage of development it is possible to ingraft into the man consciousness a higher type of ideas, and this method followed in the successive steps of man's ascent, explains how the simian gives birth to a race that develops the superman. Horticulturists graft little sprigs of seedlings upon old trees and bring forth fruit entirely new to them. So the monkey that desires to stand on his hind feet and walk upright, gets an upright idea, an idea beyond that of his parents; he becomes a better monkey, less monkey and more man. This law of the incarnation of ideas into human forms is observed all through

the natural world. Gaps are noted in the evolution of ideas, and these gaps are likely to occur in the present, since they have occurred in the past. The Christ is the incarnation into the Mary and Joseph consciousness of the magnified divinity in man. Mary magnified the Lord and brought forth Jesus Christ.

Jesus Christ is the supreme man. He demonstrated over the small things of the human family. He rose above the difficulties and the oppressions, the "whips" and "cords" of life, and became master of every situation.

We who know the law of the real incarnation are striving for mastery, but we do not seem to demonstrate as we wish. Why? Because we have not been "born anew." Jesus taught the wonderful truth of rebirth, but misunderstanding it, our teachers have said, "When we die and go to heaven, we shall have our spiritual ideas fulfilled. God has prepared a place for us"—a sky heaven. But we have ceased to be satisfied with this theory and want facts; we are finding, as Jesus taught, that heaven is not a place but a condition. "The kingdom of God is within you."

It is supremely important that we develop the higher forces within us; that we seek the Christ consciousness, which, when unfolded, will lift up above our environment and make us masters of all things. The Almighty is waiting for us to step forth and say, "I am in Christ, master of my environment." Walt Whitman said, "Nothing exterior shall ever take command of me." That is just what God is waiting for each one of us to proclaim. He desires that we be master of every situation; that we have per-

fect control over our body. Through what? Through Christ in us, our hope of glory.

The mere dominance of will is not going to make us superior beings. We must know that there is a law and that this law is written deep down in the stillness of our own heart; that through prayer and meditation the mind becomes inoculated with the Christ ideas; that the ideas flow freely to every part of the organism, setting into operation the divine law that will bring forth the divine man, the Christ of God.

In our text the "Wise-men from the east" represent the ideas that exist potentially within man. God inhabits man as infinite potentiality. In the very beginning man was given dominion and power over all states of consciousness. The "Wise-men from the east" (east always represents the inner) carry to the young child, the newborn idea of the Christ, gold, frankincense, and myrrh. These gifts are representative. They represent qualities of mind, given by divine wisdom. These Wise-men are bringing to us the consciousness of that which is symbolic of the ideal. Gold represents the most precious substance. Gold has been the standard of value of most nations. Men have searched for gold all over the world. It is not the most valuable of the metals, but it is the most universally accepted as representative of riches, of wealth. Our wise thoughts tell us that we have all riches; that God-Mind in us has given us possession of the universal ether substance.

Gold is the symbol of concentrated spiritual substance. Where does gold have its original source? In the universal thought substance. The gold that the

Wise-men brought to the child Jesus was a consciousness of the omnipresent richness of infinite substance. To follow Jesus in prosperity we must charge our mind with wise and rich ideas.

Another of the presents was frankincense. Frankincense is a perfume, one of the richest of all perfumes. Frankincense metaphysically represents the transmutation or spiritualization of material things. When the Christ mind begins its work in the body it has to meet many obstacles of a material kind, and a constant refining process becomes necessary. So we wise metaphysicians take advantage of the food we eat, that it may be as spiritual as possible. We are careful about the air we breathe; and we are especially watchful of the thought atmosphere with which we come in contact, for we know that we must raise every cell in the body to a higher consciousness.

Myrrh represents the power of love. God told Moses to take myrrh and a certain oil and to anoint all the instruments used in the worship in the tabernacle. The tabernacle represents the body; and we must anoint with myrrh, with the love of God, every part of the organism through the wisdom of the mind. We must daily give presents of love to the young child. It lives upon love. Jesus, who represented the growth and full expression of the new man, the Christ, laid down love as the highest of all the laws; He emphasized the fulfillment of the law of love, love of man to God, and love of man to his neighbor.

Because we know the wonderful glory that comes to a man when he develops his spiritual nature, we might imagine that every one of us would be

earnestly seeking the inner illumination and would be willing to give up everything else to attain it. But it is not so. "The flesh lusteth against the Spirit, and the Spirit against the flesh," said Paul. The man who lives in his appetites, in his passions, in his flesh, does not want anything but the flesh consciousness. When this is in the ascendancy, he seeks the things of the world. He says: "If I have plenty of money in the bank, I guess I can get along all right. You can take your religion. I do not know anything about a hereafter. I do not know anything about another world. But I do know that if I have plenty of money, I can get about anything I want." That is Herod mind. He is the ruler in the world mind, and if we do not watch him he will slay the Christ child.

We must be on our guard against this subtle Herod or sense mind and take tender care of the innocent little new idea that has been born deep down in the heart. We must not give it over into the keeping of Herod. We must dwell with it, nurture it, care for it, and at the beginning hide it away. We must take it down into Egypt (darkness) when Herod seeks to kill it. Jesus Christ said: "What I say unto you I say unto all, Watch." Watch what? Watch for this destroying thought which is satisfied with the old, which is trying to carry the old conditions, the old world, and even flesh and blood into the kingdom of God. Flesh and blood cannot inherit the kingdom of God. A new man is necessary: a new man, a new body, a new mind. "Be ye transformed by the renewing of your mind." Renew the mind, and the body will follow as day follows night.

I would impress upon you that the Christ Mind is not forced upon anyone. It comes only to those who seek it. "Seek, and ye shall find; knock, and it shall be opened unto you." It is true that we all at times have the divine urge toward higher things, but few press forward to the consummation of which that urge is but the forerunner.

Again, remember to protect the new mind in Christ. Do not let it get cold through neglect, nor be killed out by a flood of thoughts from the sense mind. Let Christ be formed in you. Let Christ be developed in you. Let Christ reign in you.

CHRISTMAS EVE

Perhaps the Child of Bethlehem
Will walk tonight
Beneath the city's diadem
Of glaring light,
And find the inns are full! So He
Must onward go
Down quiet streets where there will be
Darkness and snow.

But if tall candles waxen white
(Oh, heart, light them!)
Gleam on your window sill tonight,
The Child of Bethlehem,
Seeking shelter, will gladly turn
To you; for He has come far—
And high above your house will burn
The Christmas star!

—VIRGINIA EATON

What Manner of Gift

ZELIA M. WALTERS

JONAN SAT BESIDE his table in deep thought. He had nothing more to sell, so he need pay no more attention to the crowd flowing past. On their way up the hillside they had bought all his stock of cakes and sweet wine. He was still hearing the last words of the Teacher about the two houses, one on the sand and one on the rock. " 'Everyone therefore that heareth these words of mine, and doeth them'—aye, that is the core of the matter," said Jonan.

Before this he had noted the man who lurked near the road, keeping himself apart from the crowd. A leper! Jonan could see the marks of the dread disease. Had he listened to the Teacher? Had he heard the words "Ask, and it shall be given you"?

Jonan presently noted that the crowd was thinning. The Teacher and His attendants were coming slowly down the hill. People still walked with them, asking questions, perhaps arguing about the new things that had been said.

"Now I shall see His face," thought Jonan; for the Teacher would have to pass close by him to reach the main road that led into the towns. He had chosen the place for his small merchandise table carefully. It was in the shade of a large tree but easily within reach of those who passed along the road. Might one ask the Teacher a question? What sort of man was He when one saw Him close up? At first Jonan was disappointed. He had expected

some kind of princely glory. But this was an ordinary man, slender, alert, dressed in garments such as Jonan himself wore. Then the face was turned toward Jonan. In a breathless moment he knew. No, one would not be afraid to ask Him anything. The love that looked out from those eyes reassured the most fearful.

There was a flurry of movement. The leper by the roadside, disregarding the law that made him keep apart from others rushed across the way and threw himself at the feet of Jesus, crying, "If thou wilt, thou canst make me clean." It was not so much an assertion as a question. Jonan leaned against the table, held by wonder. But the answer came: "I will; be thou made clean." A moment longer the man lay at Jesus' feet. Then he arose. Jonan could not see his face, but he was uttering choked words of thanksgiving to the Lord, to God Most High. Then the little group moved on. The former leper ran toward the road. As he passed Jonan saw him clearly. The marks of leprosy were gone.

There was little time to think. In a moment Jesus would be gone. Jonan cried out, "Lord, Lord, I too have need of you."

Then Jesus was facing him across the narrow table.

"What will you?" said the vibrant voice.

"Lord, I am crippled. I cannot walk. Is it true for me also that one can ask and receive?"

"Believe in God," said Jesus, "and all things are possible."

"Lord, from my childhood, when first I heard His name, I have believed in the God of our fathers. I

have kept the commandments. I have observed the ordinances. I have given of my substance. I claim no deserving, but I will do whatever You command. Is there any hope that I can ever have healing?"

"According to your faith be it done unto you."

There was a moment when it seemed as if heaven and earth were waiting. Then slowly Jonan arose from the bench where he had been placed and stood upon his feet. He had never stood up straight before. He could see nothing but that face before him. For the moment he could not speak. Then as Jesus was about to pass on he cried, "Lord, Lord! What can I render unto You?"

"Return unto your house and tell what great things the Lord has done for you."

"I want to give You a gift. Look, here is the money I have for this day. I owe you all, all, myself, and all that I will ever have."

"Seek first God's kingdom, and his righteousness," said Jesus.

"Peace be unto you. As you do it unto the least of these you do it to Me."

Then with a look of complete understanding Jesus and His group passed on.

Jonan stood looking after Him. He had not refused the gift; He had passed it on. There could be no ungraciousness in Him. From what he had heard in that lesson just given from the hillside Jonan must find out just what Jesus meant. But he was standing upon his own two feet. That filled him with thankfulness and wonder so that his mind was in a happy tumult. He saw his brother approaching with the small handcart to take him home. He knew the ex-

citement that would follow when family and neighbors saw him. But two things he said before his brother came to him:

"I shall give Him a worthy gift; now that I am well I can find one" and "Return unto your house and tell what great things the Lord hath done to thee."

When Jonan walked out to meet him, Amos could hardly make his questions coherent. He simply ended up with "What has befallen you?"

"I was healed by the new Teacher, Him that they call Lord and Messiah. I listened as He taught the crowd today. I learned many things, and I shall do them as far as my powers go. For when He came down the hill I besought Him and He spoke the word of healing."

It was but a short distance to the small village where Jonan's family lived, and he had hardly set foot in the one street before the whole village followed at his heels, asking questions. Some of them had been out on the hillside that afternoon, and they were not surprised when he told them the manner of his healing. But he waited till he was at his own door to tell the full story. He wanted his own to hear it.

Standing on the stone beside the door, he began:

"This day have I met the Lord of life face to face. He told what the sons of Israel must do to enter into God's kingdom. Listen, friends, while I tell you His words. You who heard will witness to them." Jonan had an excellent memory. He had memorized long portions of the law, and he knew the songs of David. He could reproduce in his own words almost all of

the lesson he had heard. He began with "Blessed are they who feel their spiritual need, for theirs is the kingdom of heaven." He ended with the story of the two men who built houses, one on the sand and one on the rock. Then he went back to the part that had so strongly impressed his own mind. "Remember, friends," he said, "blessed is he that doeth these things of which he hath heard." Then Jonan told of his own healing.

"He bade me go back home and tell what great things the Lord had done, and I have obeyed Him now. To all who come I will tell this story, whose truth is attested by my healing."

Hardly a person had moved as he talked. Now there were murmurs of assent, and here and there a question.

As soon as he could Jonan entered the house. A warm glow filled him. He had already carried out the Lord's directions. Perhaps in time he might be accounted worthy of joining those who walked over the countryside with the Master.

The table was spread and the members of the family took their places. All were looking at Jonan, but they seemed too shy to speak.

"I must take Him a gift," he said suddenly out of his own thoughts. "See how great the gift is He has given me. I can go into the city if need be. I will work and save until I have a piece of gold to lay in His hand. I could never rest without giving thanks. It seemed I could scarcely even speak when I stood up."

They all agreed with him that he must take a gift. His father and Amos talked of selling some of

the family acreage. But no, he could earn the piece of gold that would be worthy.

Though he was but a young man Jonan soon became an oracle to the village. Others had heard the lesson of the Lord, but they could not tell it as Jonan did, almost in the words of the Master. There were those who were trying to do the things the Master taught. A new feeling of peace seemed to lie over them all, and prosperity had come to them. The fields prospered; the farmers found a market for their produce. The craftsmen likewise prospered.

"It is because of what Jonan told us of the Lord's teaching," said the village people. "If we could live perfectly by it all would be well."

The Lord had long been gone from the neighborhood, taking His slow way across the country teaching and healing. But they all looked for the time when He would return and they could learn more of His teaching. The tales that came back to them were full of wonder.

Jonan did not forget that he wanted a gift for the Lord. He saved what he earned and looked constantly for an opportunity. It seemed suddenly to come as if by chance. He was digging up some stones in his father's land to clear a place for a shelter for the cows. The stones were laid so regularly that he concluded there must have been a building on the spot in ancient times. Then he saw it shining in the earth—a large piece of gold shaped like a heavy bracelet. One end was broken off so that you could see it was gold all through. Three jewels were set in it.

Jonan gazed at it. To a simple country family

that much gold meant wealth. It would buy all the things of which they talked sometimes. Why, they could all go up to Jerusalem at the next Passover and see the strange wares from distant lands.

But not for a moment did Jonan think of such uses. This gold was for Jesus. It was as if God had answered his prayers and showed him a fitting gift from the hands of ancient goldsmiths. When he showed it to the family at suppertime they all said as he had done: "It is a gift for Jesus."

It was but a few days later that the welcome news came that Jesus was on His way back to this region. They would see Him, they would hear Him, and Jonan could give Him his gift.

On the first day Jonan knew that Jesus was in His temporary home in the city Jonan prepared to go. But an hour before he was to start his neighbor Huldah was at the door, her face strained and pale.

"Jonan, will you come and help me?" she sobbed. "Nathan is so sick that he does not know me. He rages about the house. I fear he will do the children or me harm."

She thought first of going to Jonan because of the place they had unconsciously given him in the community.

He followed her swiftly. The sick man was crouched at the door muttering deliriously. Jonan got him in bed, bathed the hot face with cold water, gave him water to drink. By evening Nathan was in a quiet sleep. But the day was gone and Jonan had not seen the Master. He put his treasure away that night and said, "Tomorrow I will go."

When he thought about it afterward it seemed

incredible that so much could have happened in three days.

For as he prepared for his journey in the morning the little son of the widow Ameera stood at the door.

"My mother prays you to come for a little while; we are in sore trouble."

For a moment Jonan's mind rebelled. Then before he could speak he saw himself standing before the Master and offering his gift. But it was no longer gold—just a mass in his hand; and those understanding eyes were looking through him and seeing that he had refused to help a neighbor in "sore trouble." One could never give a gift to Christ thus.

He followed the little lad to the widow's house. Before he reached it he saw what the sore trouble was. Two horses were tied before the door. No one in the village owned a horse. Ameera was in trouble with the Roman authorities from the city.

He entered the house. A youth scarcely out of boyhood stood there in bonds. Two stern Romans confronted Ameera. They turned at his entrance.

"How now?" said one. "Are you a kinsman?"

"No, a neighbor."

"This youth is a lawbreaker. He railed against the Romans and incited a crowd like himself to take action against the lone sentry by the wall. Now unless his kinsfolks can pay the fine he must go to prison."

Prison! Jonan knew too well what that meant. He could see the bitter slavery of the galleys. He knew that not all the story had been told. Beniah, Ameera's mild son, would never be the leader of a

riot. But he knew too the futility of argument.

"I will pay," he said. "I will go for a piece of gold."

In his home he looked at the heavy bracelet. Then a thought came to him. He took the bracelet out to the shelter where the farm tools lay and chopped off the end that held the three jewels. Then he returned to the Romans. He knew that there was no legal price set on Beniah's freedom. They would take what he had and depart. They asked him where he had got the gold, and he said it was a treasure from ancient times.

After the Romans had left he hurried away in the hope that there was still time to set out for the city. But at the last house he was stopped again.

"Little Andrew is sick," cried the distraught mother who clutched at his tunic. "Yesterday you went to Nathan, and by evening his fever and madness were gone. All the village thinks it is because you have been with the Lord. Perhaps some of His healing power abides in you. Come, look upon the child and speak the word."

"Now, I have no word to speak. It is the Lord that heals."

Jonan was dismayed by what she had told him. He went into the house and saw the child lying in a feverish stupor. Thoughts rushed through his mind. Surely the Lord meant good to all, but all the sick and hurt could not be brought to Jesus. Jonan trembled before the realm that seemed opening before him. Would the power go beyond the Lord's presence? He remembered a word from the sermon: "Seek ye first the kingdom of God, and his right-

eousness; and all these things shall be added unto you." He must see the Lord again and find out what things were added; and here at least was a sick one who could be brought into the presence of the Lord who healed.

"I will take him to Jesus," he said.

He brought the cart in which he had been transported while his feet were crippled. A bed was made in it, a shade arranged over it, and the sick child laid in it.

Now at length he was on his way to see the Lord.

He walked fast because he had been delayed by these calls upon him. He had no feeling of pride at the village appraisal of him; instead he was troubled lest he should not be carrying out the charge the Lord had laid upon him. He must know more of the doctrine.

He stopped sometimes to give the child water and to bathe the hot face. He looked for the smoothest places in the road to save jolting his patient. Before sunset he stood at the door of the house where the Lord tarried. He knew it was the place, because he saw Peter and another disciple outside the door.

"I would see the Master," said Jonan.

"Friend, you shall see Him," said Peter. "But there was no need to bring the child here. The Master can speak the word and the sick far away are healed. He did thus for the Roman's servant."

"It is such things I wish to know," said Jonan, "for the Lord bade me go to my house and tell what He had done for me."

Mindful of the charge that had been laid on the Twelve to teach and heal, Peter then told more of

the doctrine to Jonan, until the house door opened and the three who had been visiting the Master came forth.

Then Jonan, carrying the sick child, was ushered in. He was alone with the Lord. He laid the child down at Jesus' feet.

"Lord, here is one of your little ones who is sorely sick," he said.

Jesus took the child up in His arms and looked down upon him. Jonan marveled at that look of loving compassion. His heart was stirred as if some new thing were present. Then the Lord was looking at him, and there was still that silent expression of love.

"Speak the word. According to your faith be it done unto you."

As if he were a child being schooled Jonan repeated the words that rose from his heart: "In the name of the Lord Jesus the sickness departs from you."

To only those who dwell consciously with the Lord can such a moment come. He saw the child stir, sit up, laugh. Jesus set him upon his feet and bade him go and play.

Jonan prostrated himself on the floor. He brought out the bit of gold with jewels and presented it humbly. The Lord bade him rise and sit on the divan beside Him.

"I would give You a gift of all, all," said Jonan.

The Lord uttered gracious words of thanks, Jonan's tongue was loosed, and he then asked the questions in his mind.

An hour passed in converse, and then the Lord

arose; for it was the supper hour, and the disciples had prepared food. Jonan and the child were invited to partake of the supper. So they sat all at a long table in the court. There were several besides the Twelve at the table; for the Lord's earthly hospitality was like His heavenly invitation: "Whosoever will may come."

The moon was up when Jonan started home. The little boy wanted to run and frolic when they started, but after a while he was willing to lie down in the cart and sleep. Then Jonan could relive those precious hours during which he had visited with the Lord. He had supped with Him! Nay, he would never be apart from Him again. Here on this lonely moonlit road the Lord walked beside him. He could almost hear his footfalls, and the Lord was speaking low in his ears words that were never to be forgotten. The Lord had thanked him for the gift of gold and then had said that the more precious gift was the child who had been brought to Him for healing.

Now Jonan knew the truth. Not in gold and jewels is the gift to the Lord to be measured but in the bringing of life and service into the place where He reigns!

No man can become a saint in his sleep; and to fulfill the condition required demands a certain amount of prayer and meditation and time, just as improvement in any direction, bodily or mental, requires preparation and care.—HENRY DRUMMOND

Adventures in Praise

GEORGIA MOORE EBERLING

FAITH, PRAYER, AND PRAISE, these three; and not the least of these is praise. Too often we make the mistake of thinking that prayer is all petition, all pleading for desired blessings. We forget or neglect to praise and thank our Father for all the glory and wonder of our world, for the health we have, for the blessed promise of His continual presence. Some time ago I read the story of a healing in which the writer declared that she suddenly knew she was healed. However she still had all the symptoms of the trouble, and she was tempted to doubt the healing. Then praise began to well up in her heart and to spill from her lips. Her healing became an accomplished fact. Jesus, you may remember, thanked God for answering His prayer to raise Lazarus from the dead before He ever spoke the word that brought the dead man forth!

Jesus spoke sad, poignant words after He had healed the ten lepers, because only one leper had the spirit of praise that led him to return and offer his thanks to Jesus:

"Were there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?"

The "stranger" who returned was a Samaritan, and with the Samaritans the Jews had no dealings!

An old meaning of the word praise is "to prize," therefore to honor, glorify, or worship. In fact one

definition of prayer is "thanks and praise given to God."

The advice of the Psalmist is as good for us today as it was for the people of his own day and generation:

"Let all the peoples praise thee.
Oh let the nations be glad and sing for joy . . .
The earth hath yielded its increase:
God, even our own God, will bless us."

Perhaps if nations spent less time in destruction and more in peaceful efforts and in praise there would never be a lack of food or shelter for anyone. David went further:

"Let heaven and earth praise him,
The seas, and everything that moveth therein."

As long as war rages on the land and under the sea heaven, earth, and sea cannot praise God as they should.

Things did not always go along as the Psalmist wished they would and as he thought they should. Then he sang:

"But I will hope continually,
And will praise thee yet more and more."

Truly to him faith was the evidence of things not seen. If we would rise to the climax of praise we might study Psalms 144 through 150. There is no phase, it seems to me, of human life that is not covered in these psalms of praise.

The Psalmist felt that man was fearfully and wonderfully made and that praise was the noblest expression man could offer the Creator. He calls upon the angels to praise the Lord. Then he calls upon the hosts, the ministers, and finally upon all

the works of God to praise Him. The Psalmist saw nature praising the Lord, "little hills" skipping "like lambs," fields laughing aloud in harvest, brooks singing, birds warbling praises. He climaxes his song of praise with these words:

"Because thy lovingkindness is better than life,
My lips shall praise thee."

Perhaps no one was more consistent in praising God than David, the sweet singer of Israel. David had much to thank God for. No one's life so illustrates the mercy and loving forgiveness of God as does David's. While he truly repented of his failings and his sins and changed his ways, he never forgot that God had been good to him and had shown him mercy. We hear him chant:

"O God, my heart is fixed:
I will sing, yea I will give praises."

He goes on,

"I will give thanks unto thee, O Lord, among the peoples:
I will sing praises to thee among the nations."

Indeed David knew that praise is one of the indestructible things: "His praise endureth for ever."

Isaiah speaks of men having the "garment of praise" instead of the "spirit of heaviness." If praise is a garment how wonderful it would be for us to put it on in the morning when we rise, even when we do not feel like it, for there is a strange thing about praise: the more we express it the more things we find for which to express praise. It is cheering to remember that praise may really bring the answer to our prayer in sight, for faith may see it and claim it, and praise may make the answer manifest.

Jeremiah saw praise not as a garment but as a sacrifice. He urged that men praise the Lord of hosts, declaring, "Jehovah is good, for his lovingkindness *endureth* for ever."

In the Book of Judges we hear Deborah singing,

"Bless ye Jehovah . . .
Awake, awake, utter a song."

Deborah was exultant over a military victory, but it is significant to read at the end of the story of this victory that "the land had rest forty years." In those turbulent days of Israel's history this was a long rest from conflict.

Even the burdened prophet Habakkuk, who prayed so earnestly in a day of unbelief that God would revive his work in the midst of the years and in wrath to remember mercy, even he found time to praise God. We hear him singing out,

"His glory covered the heavens,
And the earth was full of his praise."

He concludes with the cry

"Yet will I rejoice in Jehovah,
I will joy in the God of my salvation."

In days like the ones in which we live, when fear seems to be walking abroad and lack of trust is evident everywhere, we who really believe that God is our salvation and that He is the salvation of the world may join with Habukkuk and declare: "I will joy in the God of my salvation." Like Isaiah we may see the splendid vision of the God of peace "high and lifted up"; we too by faith may see His train that fills the temple. By faith we may hear the seraphim crying one to another, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his

glory," and like Isaiah we may have the privilege of telling the good news that God is still on the throne, "the whole earth is full of his glory."

It is in the New Testament and in the life of Jesus that we are given the greatest spiritual lessons of praise and hear the highest note of praise sounded. How many times Jesus talked to His Father-God as simply as friend to friend, how often He thanked God for hearing and answering Him, how often He said, "I knew that thou hearest me always"! His greatest miracles of healing were prefaced by praise.

Praise was on the lips of many persons in the days when Jesus walked the dusty roads of Palestine. There was the blind man who received his sight and glorified God. Moreover, it is recorded that "when the multitudes saw it, they were afraid, and glorified God."

Again when Jesus came down one day from the Mount of Olives we are told that "the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen."

Jesus was pleased with this demonstration of praise, for He told a Pharisee who objected, "I tell you that, if these shall hold their peace, the stones will cry out."

One day we shall all join in His praise, "every knee shall bow" and "every tongue shall confess to God." John, the Revelator, saw that day, that blessed day when peace shall cover the earth as water covers the sea and when war and hunger shall be no more, for the Spirit of peace, Christ Himself, shall rule the hearts of men and nations.

The Truth Shall Make You Free

PRAYER

L. STEVENS HATFIELD

PRAYER IS A SONG of thanksgiving to God. It is the channel through which all the blessings of God may flow to us. It attracts all good to us, because through it we draw close to God. True prayer is spiritual realization. Through it we realize that we are one with God's joy and harmony and peace and plenty.

Prayer is never for the purpose of changing the will of God; for He "*is* the same yesterday, and to-day, *yea* and for ever." Prayer is for the purpose of changing our own mind about conditions that surround us, bringing us into the light of Truth, causing us to be more receptive to the will of God.

God's will for us is health, peace, joy, love, justice, happiness, and plenty—"every good gift and every perfect gift." When we express the divine will through every thought and word and act we cause unlimited blessings to appear, and our life is made complete and happy. When we pray we are communing with the Spirit within us and within others, which is divine, pure, perfect, powerful, one with all that God is.

Prayer is not beseeching or begging for or crying out after; prayer is a golden link between God and man. In this holy relation we realize that we are in touch with all the good in the universe. Through prayer we realize that we are contacting God in the

very midst of us. Living in a state of constant prayer we invite God's love, life, joy, and strength to express themselves in us and through us. Through prayer we enter into the realization of Truth and its visible manifestation in our life.

Prayer is the mental attitude in which we consciously realize our oneness with God, our oneness with His presence as the tangible and visible presence of all the good that we may need or that we can desire. By prayer we join ourselves to God, the good, and consciously realize our oneness with Him and with His blessings.

Prayer is not a reaching out in an attitude of lowliness, of solemnity, or of humility; prayer is a lifting up of the heart and mind to joyous realization of the majesty and grandeur of our divine sonship. It is a realization of peace and life and love and health and success and oneness with our Father-God.

Prayer is our means of identifying ourselves with God. When we pray we do not try to force God to do something for us; we do not try to acquaint Him with our desires. He already knows what we want and need; we commune with Him in order to make ourselves more receptive to His good. We commune with Him to assure ourselves that all is well even when all outer appearances indicate the contrary. When we draw near to God in prayer we behold Him manifesting Himself in the way in which He can best serve us. We pray believing that what we desire is already ours and we give thanks that it is so. "Every one that asketh receiveth." As we open our heart and mind to God in prayer we find that all we need to make life happy is already ours.

One of the great truths of being is that for every desire there is satisfaction, for every need there is supply. Jesus always thanked the Father for the answer to His prayer before it became manifest. He knew His prayer was unfailingly answered. He believed and made ready to accept the answer and in so doing He did mighty works that even today we call miracles. When we pray sincerely and follow our prayer with a song of praise and thanksgiving the answer becomes manifest. Every righteous, right prayer is answered.

By prayer the things of Spirit are woven into the very fabric of our life. Through prayer we reach upward and become that to which we aspire. True prayer does not consist in asking God to act in a certain way for our benefit. True prayer is communion with God and the realization of our oneness with Him.

Prayer is a normal, natural function of the mind and heart in turning to God. It is the means by which we discover and enjoy the blessings of God. It becomes a very part of our life when we practice it faithfully. Prayer is a constructive habit of thought leading to life eternal, true happiness, prosperity, and health. Learn to turn to God in prayer when you need to feel at one with Him and realize that He is present in you and about you.

Prayer is right thought, thought of our unity with God. Pray always in the consciousness that God is with you bestowing your good upon you now. Pray in the realization that only God can fill your world. Prayer is as natural a process as breathing; it is not some religious act performed only in church;

it is communion with God at any time in any place. Prayer is spiritual consciousness, divine knowing that "I and the Father are one."

Pray in the realization that you are one with God and consequently one with His good. Pray in the realization that you are one with God and one with the blessing you seek. Think of God as a loving Father who will not deny a blessing to you, His child. Pray in the realization that as a child of God you are always unified with Him and His goodness. As you pray get the feeling that God is actually present in your life here and now, bestowing upon you whatever you need or desire.

Pray to God in the spirit of receptivity. Pray in the thought of giving yourself to Him. Prayer becomes a natural and normal process when it is understood in the light of Truth. By prayer you identify yourself with your Father-God, you lift yourself out of all belief in want, and identify yourself with whatever blessing you seek and need.

To the student of Truth prayer is not a mystery; it is a normal process and experience, the simple act of turning to God when in need and having Him bless one with the fulfillment of that need.

God speaks to you through ideas. Pray in His name, believing. Listen while He speaks and then act on the ideas as they come to you. Any idea that is a Christed idea comes from God. If Christ would do it you can do it. You can master any situation, you can solve any problem that is yours to solve if you but hold steadily to the Truth of Christ, keeping your thought upon the presense of Spirit within you.

When you pray draw near to God and feel your

oneness with Him and with His blessing. Rise out of all doubt. Erase from your mind every adverse thought that would limit the answer to your prayer. Feel that you are so closely identified with God that you are one with the blessing you seek. Your success in prayer depends upon your knowing that your prayer is answered now.

Never pray with the thought in mind that God may not want you to have the good you desire. God is constantly showering His good upon you. When you pray do so with the thought in mind that you are identifying yourself with God and with His blessing for you. Make yourself ready for and receptive to the good that He is sending your way. Pray in the realization that God is always lavishing His blessings upon you.

Through prayer we break all connection with adversity and identify ourselves with the good that we want to bring into manifestation. We cease to believe that we are identified with ignorance, evil, sin, disease, fear, failure. We realize that we are one with the light of Spirit, one with peace, love, joy, health, and plenty. By prayer we commune with God. Through prayer we enter into the mighty realization that we are one with all that God is and all that He has. Through prayer we draw close to the Spirit of truth. Prayer is a conscious recognition of Spirit within us, a conscious conviction of our inseparable oneness with it.

In prayer we do not beg God for something. We enter into a realization in which we thank Him for His gift. We realize that the thing we seek is already ours in Spirit. We know that in Truth it has always

existed as our own and that our desire for it has but shown it coming into manifestation for us.

Prayer ought to be the most joyous act of our life. We ought often to avail ourselves of the privilege of aligning our mind with Divine Mind. When we turn to God in prayer we should go to Him with joy in our heart and the knowledge that He graciously awaits our coming. We should go to Him with confidence and assurance. We should let no thought enter our mind that does not glorify Him. Let us practice the art of prayer until we become radiating centers for His love, His understanding, His light, and His Truth. Prayer does not change God, but it makes us receptive to His good. It lifts us to a consciousness of peace, faith, love, and power that erases all negation from our mind. His blessings then become manifest without delay.

Prayer not only opens the way to our good but irrevocably draws us into a oneness with God that brings into outer expression His image and likeness. Prayer is the stillness to which we retreat to unfold our divine self. Prayer is far more than words; it is the silent speech of the soul. If your mind is filled with faith and your heart is filled with love you may rest assured that your prayer is heard no matter in what words you couch it. God hears our inmost thought. We do not have to use a set form of words, our faith and love speak for us. Through prayer we are spiritually identified with God. Accept Him now as your friend, your companion, your comforter.

Through prayer we develop the power to look up; we develop a feeling of being lifted up, refreshed, exalted, filled with new life and the glory

of the Lord. When we turn to God in prayer we invite His richest blessings to come into our life, we turn from doubt and lack and fear and prepare ourselves to receive abundantly. Through prayer we behold the very presence of God and see ourselves in the very midst of this presence.

Through prayer we discover that God is ever at hand with supreme power to give us the help that we need in the way that His wisdom discerns is right and best for us. If we feel the need of love or harmony or guidance or supply we should go to God in prayer, serenely trusting Him to give us the blessing we need. When we pray we establish a sacred contact and communion with the presence of God that ever abides within us. Through prayer we become conscious of His presence abiding with us at all times.

Prayer in its truest sense is the consecration of every thought, word, and act of our life to God. When we pray we commune with Him; we enter into a deep realization of our oneness with Him. In this consciousness we do not beseech Him; we simply acknowledge the receipt of our good and give thanks that even before we behold the outward manifestation we have received it. Earnest and sincere prayer gives us the inner knowledge that we are one with all good, that God is ever with us, ever manifesting Himself in our life as the fulfillment of our desires. Prayer is never unavailing. Even though our answer may not come in the expected way we need not doubt or become discouraged. God upholds us eternally in His love, and He blesses us with that which is for our highest good

Prayer is stilling our mind and heart and seeking

within for God's inspiration, knowing that His way will be a straight and certain way to the end we desire. God's way of life is a beautiful way. There is abundance to be shared in it, there is nobility in it and splendor, there is life and love and peace and joy. Have faith and confidence that He will answer your prayer. Be assured that He will satisfy your desires to the extent of giving you even more than you hoped to receive.

True prayer is based upon the foundation of understanding faith that knows that God wills all good things. When you realize this truth you pray with wisdom and understanding, desiring only the fulfillment of whatever is for your highest good. Prayer rightly used and understood unites you with the goodness of God. Like a mighty dynamo it generates and speeds the life, light, love and protecting power of God through all His world.

The highest form of prayer is to desire to do God's will in everything. Make your prayer unselfish, all-inclusive, desiring good for all people even as you desire it for yourself. Prayer should be full of praise and thanksgiving, because these qualities assist immeasurably in establishing the good. It is impossible for us to pray for ourselves alone. There is a sense in which we are all one with God and every time one heart is lifted up all hearts are lifted up. Every time one life is blessed all lives are blessed.

Prayer establishes the consciousness of perfection in us. It changes our consciousness from disease to health, from lack to plenty, from imperfection to perfection. Prayer is not answered by our seeking in the without; it is answered when we seek within,

when we concentrate on the source of our good, when we still the ceaseless tumult of the thought processes and allow God to function in and through us in divine order. Prayer liberates the energies pent up in our soul and body. When we pray we should be receptive to the fact that the one omnipresent intelligence knows our thoughts and instantly answers our prayer before we have audibly expressed our desire.

Prayer is a source of inner strength to us and is never complete until it is firmly grounded in our soul. When you pray see that no thought of condemnation or criticism or judgment enters your mind. The real purpose of prayer is to accomplish something good. We pray that we may recognize more of God's good in our life and affairs. The kingdom is already within us, but to appreciate it we must lift ourselves up in Spirit through prayer.

Pray until you feel that your prayer is answered. God dwells in us as our mind dwells in us. He dwells in us as our life dwells in us. It is through our mind that we find Him. Our point of contact is our willingness to seek Him until we do find Him. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Asking, seeking, knocking is done through prayer. Pray to the Father within and pray with a purpose. Purpose gives zest and joy to living. Purpose awakens new trains of thought. Purpose anticipates a right answer.

"Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

(TO BE CONTINUED)

The Most Important Thing

KATHLEEN W. WELCH

Thus saith Jehovah, Let not the wise man glory in his wisdom neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness in the earth; for in these things I delight, saith Jehovah."

IF SOMEONE were to ask you, "What do you consider the most important thing in life?" what would be your answer? Health? Wealth? Power? Happiness? Wisdom? Beauty? Peace? Most people, I believe, would give one of these answers, but they would be wrong. They would be wrong because health, wealth, power, wisdom, happiness, peace, and the like, are only effects, arising from a primal cause far more important. Without this primal cause there could be no such effects, at least none that could bring about anything permanent or satisfying. Without this "most important thing" health might be enjoyed for a time, but could easily be lost, and the same is true of wealth and other desirable conditions. All these things would be at the mercy of passing, changing events, influences, disturbances, world conditions, and so forth.

This most important thing is spiritual understanding. When applied faithfully, this cause of all permanently good effects will always work for us,

bringing us the desires of our heart in the best possible way, for our highest good.

Recently I became swamped under a load of household cares and chores. My family and my social commitments seemed to take up all my time. All creative effort seemed to have come to a standstill and each day passed in routine work. Finally one morning I realized that if I was not to get into a rut, I must make some changes and use my time differently. So I sat down quietly and after reaching out for divine wisdom to be expressed through me I asked myself, "What is the really important thing to be done today? Out of the dozens of seemingly important chores and duties, what is actually the most important and constructive?" Clearly the answer came: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Then I remembered that helpful little story of Martha and Mary. Martha had been busy preparing dinner for her household and guests and was "cumbered about much serving." Mary sat at the feet of Jesus, drinking in His teachings, and to Martha's complaint that Mary should help her with her serving, Jesus replied, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

I had been "anxious and troubled about many things," so that gradually I had been weighed down by a burden of personal responsibility. The reason for this, I then realized, was that gradually I had been giving less and less time to daily periods of prayer and silent meditation and more and more

time to a rather confused and certainly too involved living. True, I had been trying to help others along the way spiritually, but because I had not been giving the necessary time to the most important thing of all, the gaining of a deeper spiritual understanding for myself, this giving of help to others had become a fatiguing, burdensome thing instead of the joyous, happy expression of divine purpose that it should have been.

A day should not be allowed to be "just another day," and this can become true of a very busy day just as much as it can of a boring, uneventful day. We are here to be used by the Creator in His great purposes. If our mind is cluttered up with petty, unimportant details connected with passing, changing things, He cannot get through to us to express His eternal truths. At the beginning of each day I now reach out silently and ask, "Father, what can I do today to further Thine eternal plan? How can I pass on to another Thy love, Thy wisdom, Thy healing peace? How can I uncover a little more of Thy kingdom of heaven, at hand within men?" The answer may come immediately, during the period of quiet meditation, or it may come after I have passed on to my household duties—cleaning out a closet or baking a cake.

The important thing is that I have put the Father and His business first and now feel that I am working hand in hand with Him and am ready for any opportunity of doing good that may arise. Now I am working for eternity and have made myself part of the universal good. Let us be very sure trustingly to pray each day, "Father, show me what the truly

important thing is for me today."

Another very important thing during these unsettled times is to remember each morning and during the day, when possible, to send out thoughts of peace to the whole world and to its leaders. The Unity "Prayer for Peace," reprinted in many of their publications is comprehensive and is undoubtedly gaining in power through being sent out by thousands of readers everywhere. Be sure to join in the good work and thus add that much more weight to the right side of the scales, world peace and true reconstruction. This also is the Father's work.

We are told by spiritual leaders, psychologists, psychoanalysts, that what we do is not so important as how we do it; our approach to an experience is more important than the experience itself. Our motives and attitudes, our sense of values, our reactions are the really important things. Are we inclined to be self-centered, living in our own little world, our own narrow circle of family, relatives, social friends and activities, or do we have the larger horizon, the more universal approach? To meet life's more difficult experiences with courage and faith in the ultimate good and to be able to pass on to others some of this courage and faith is more important than to sail through life ignoring as much as possible the problems and troubles of others and padding ourselves around in an effort to protect ourselves from anything disturbing or unpleasant. One of Jesus Christ's most comforting assurances was and is "These things I have spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

The most important thing then is to get to know this Christ better; this indwelling, resurrecting, transforming Christ, this love, which changes that in us which needs to be changed and releases us from the petty cares, trivialities, fears, and anxieties of everyday living. Each morning this inner Christ is waiting for our recognition, ready to help and guide us through the day. If we start off hurriedly and immediately become involved in the day's confusions and cares, it will leave no worth-while, lasting impression on our fellow men; in that day we shall not grow spiritually. But if we consciously choose the most important thing of all first and give our time and attention to an inner quiet communion with our Father through the indwelling Christ, our own true self, then our day will have eternal value and we shall find that we are able to make a very real contribution to the betterment of ourselves, our environment, our community, our nation, and the whole world. Incidentally those household chores and that routine work will be completed much more speedily and smoothly.

"So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then shall there be a reward, and thy expectation shall not be cut off."

Dear Father-Mother God, help me each day to look for and make contact with Thee first. Help me to realize that this will change for the better my whole day. Help me to stay close to Thee, listening for Thy guidance, co-operating with Thee by expressing more love, more wisdom, and more understanding of those around me. Help me to do my part toward the peace of the world. Help me to be a blessing, Father. In the name of Jesus Christ, amen.

Unfinished You

BESS HIBARGER

LIKE THE FAMOUS "Unfinished" Symphony of Franz Schubert, man is in a state of incompleteness. As an individual he arrives from an inexplicable nowhere upon this earthly theater of action. For a mere breath of time—the eternal now that he never quite comprehends or fully appreciates—he contributes his melody to the great symphony of life. Then suddenly, when this melody seems about to resolve itself into a loftier strain sublimely sweet, it is cut off and man vanishes into a great forbidding silence, leaving only an aching memory of himself to those who long to recapture its quality. As man grows in consciousness he becomes increasingly aware of his state of incompleteness and is continually disturbed by a divine discontent.

"Be ye perfect" is the dictum of the one complete God-man, who traveled the path and came to reveal it. Says Maurice Maeterlinck in his book "The Great Beyond": "Imperfect as we are, we have been in God always. Why keep us there imperfect? Did we have to leave to become more imperfect, like the damned or more perfect, like the saints? But did not God know in what state and for what future we were leaving Him? Why this test? . . . If the world could become perfect, it would be reunited with God, for it left God in appearance only. This would mean the end of our human delusion, but not the end of our existence."

Maeterlinck goes on to say that the world is inexplicable and incomprehensible because it is not perfect and we are inexplicable and incomprehensible because we know it. If you watch a weaver at work on a strange and complicated design, it is impossible to appreciate the full beauty of his work until it is completed. He may be telling a story in a lovely tapestry. In his mind he sees a great procession led by a king coming into his domain, but you see on the loom only an animal's bent foreknee and the distended nostrils of what appears to be—perhaps you cannot even guess, no matter how well the work is done, that this is meant to be the advance of a proud charger! No wonder Jesus said, "Judge not."

In the same way when we see an innocent man suffer we should realize that it is all part of a larger design, which we do not appreciate fully because we do not have a complete view of the whole. Since each unfinished ego has enough to do to achieve his own perfection, it would be foolish for him to pass judgment in such a case. For the man who suffers it is a reason for deep soul searching with the idea of clearing out of his thought all prejudice and resentment; of setting up in his heart the godly goal of absolute love and understanding. For the man's friends and associates it is a matter of "hands off," except for their praying with sympathetic understanding for the achievement of perfection on the part of everyone concerned.

Every housewife, every businessman, every individual of whatever occupation is something of a perfectionist. The careful housewife wants each cake

to surpass the one she baked before, each room to be immaculate and furnished as artistically as possible, each guest hour to be marked by the acme of hospitality. The good businessman is proud of his accurately balanced accounts and wants today's volume of business to exceed that of yesterday. The good teacher rejoices in the progress of her pupils, the doctor in the recovery of his patients, the inventor in the success of his invention. The skillful tailor wants to make a better suit. The bridge builder wants to build a better bridge. The desire for perfection is intuitive, a kind of forward prod from Divine Mind to push us on toward a nobler goal.

Sir Edward Burne-Jones, one of the best-known and most deeply loved of the English painters, was a perfectionist. His paintings, half classic and half romantic, lent themselves in an extraordinary way to tapestries and other decorative art. He coveted for his pictures, he said, such rare craftsmanship that if one of his canvases should be scattered into a thousand pieces, he wanted anyone who found a piece, even if it were no more than an inch in diameter, to be held breathless by the spell of its workmanship. Who could have planted such an ideal of perfection in the mind of an artist but the great artist Himself?

Man's questing for God knowledge during the Middle Ages brought into manifestation some of the most exquisite painting, sculpture, and architecture of all time. Many persons have experienced the fact that the cultivation of Christ consciousness intensifies the intuitive desire for perfection and brings it into manifestation with swift and striking sureness.

Your ego, your "unfinished you," requires time

for achieving perfection. How much time? When will complete development be achieved? One of the astonishing wonders of creation is the varying degree of development and the incompleteness that we see in human beings all about us. We see great religious leaders putting their whole soul into their work and criminals guilty of the grossest crimes; daring explorers and cowardly knaves; family dynasties managing palatial estates with a keen appreciation of all the beauty, convenience, and opportunity afforded by their position and miserable groups of human beings merely existing in filth and squalor, seemingly careless and contemptuous of improving the wretched hovels they call home; learned doctors and scientists eagerly penetrating the secrets of the universe and fuzzy-headed cannibals ruled by fierce witch doctors. In this curious world it seems that every stage of man's development is on display somewhere! Wherever you are you have only to look about you to see fellow beings on far higher and far lower stages of development than you are.

Robert Browning, one of the great poets of immortality, in his poem "Rabbi Ben Ezra" says:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

Here Browning is thinking in terms of one life span, but his thought exceeded that. He is revealing the truth that the life we know is mounting to a grand climax, which provokes the question, Why should we be plunged from this high peak into nothingness or even into insentience? All about us in nature there is constant renewal of life and, with man's co-

operative thought, constant improvement.

"There should be time no longer," says the author of Revelation. Why?

Since time and space are necessary to materiality, the ego when it has evolved through certain stages of growth and beauty and understanding may no longer need the material body avenues of the senses as means of learning and testing. According to pomologists, the original apple was the crab apple. (Strange if our first parents should have been seduced by such an unappetizing fruit!) With man's intelligent experimentation in the field of fruit culture, a vast variety of apples has been developed from the original apple, apples distinguished for their shape, size, color, flavor, and resistance to heat, cold, and blight. The apple has evolved until it would be no exaggeration to say that many varieties are well-nigh perfect. This achievement has required much time, great patience, industry, and particularly the intelligent use of the imagination, the divine imaging power with which we were created.

Many times we have heard the statement made that we are the product of our past thoughts and deeds, that "our todays and yesterdays are the blocks with which we build" our life. Such an outlook fills the soul with a deep yearning, an intense eagerness to be up and doing the will of God. The meeting of the tides of time in the individual—the wave of the past and the wave of the future—creates a continual need of making choices. It is by right choices that we advance. The process of perfecting the ego is hastened by the proper use of a number of devices—if we may call them such—that make life one con-

tinual adventure, once we are aware of the end and the means to the end. Mind, the first power, is the discriminator, which determines the right choices. The universe is beset with duality and serves as a stage for presenting the elements involved in right choices. Will is the power or the mighty magnet that ends our aimless wandering. Love is the master power that lights the way.

We had our beginning in God, our beginning merely. Here lies the wonder of our spiritual evolution. It has been left to us to finish the process of our evolution from within, as the larva of caterpillar takes what it needs from without and by means of a mysterious power within spins outside itself a cocoon in which, through a long period of quiescence, it incredibly transforms itself. Its cutter mouthpiece for chewing leaves becomes a long hollow tube for sipping nectar from the heart of flowers. The shape of its body is changed, ugliness becomes beauty, wings appear, and a creature made to cling and creep along the ground, through magic steps of transformation is fitted for life in the air.

The Creator gives us here and there a little glimpse of the wonderful possibilities of perfection: the web of a spider, the growth of an oak tree from an acorn, the flight of a swallow, the birth of a child. We cannot stand more beauty now than the beauty of this world. We can scarcely comprehend what we see, as it is. Some of us are more aware of it than others, which is proof that comprehension of it is a process of growth and development.

If we turn our intuitive powers to building better forms of life, progress is certain. We must seek the

silence to know God's will and then do it. We must set up goals, be alert for our best moments. In an old copybook was printed this excellent maxim:

"Good, better, best—
Never let it rest
Until your good is better and your better best."

We are all unfinished egos. It is a mistake to blame anyone, especially children, for any form of incompleteness. It is cruel, unkind, and most unwise to ridicule a boy who wants to paint or to tease a girl about her childish attempts at rhyme. Parents make a serious blunder in expecting to see their desires immediately and perfectly manifested in their children. The patience and the love of God are essential to the manifestation of the great climax of perfection. Unless we want repressed and neurotic children, we must help them to set high goals, and we must remember that growth comes through praise and activity.

Jesus said, "It is your Father's good pleasure to give you the kingdom." As we meditate on the words of the Lord's Prayer, "Thy kingdom come. Thy will be done," we can plant a seed that will grow into an amazing flowering by vizualizing this kingdom of God in which are the things that we want today: homes possessing more utilities, greater beauty, deeper love; no crime; no paupers, no debts; no disease or pain; happy old people. Intelligent conservation of our nation's resources; improved transportation, superhighways eliminating traffic hazards; cultivation of personal talents; transformation of earth into a paradise by engineers, architects, decorators, all creative artists who give their best; education

on a new plane with service as its highest goal, and interracial understanding and appreciation.

Edwin Markham in "Earth Is Enough" points a way to our completion of our unfinished selves and to the coming of the kingdom of God:

"Here on the paths of every-day—
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time!"

Every worthy dream realized leads "unfinished you" toward the divine goal.

PEACE ON EARTH

Faith DeHoney

Oh, sing it out a million times.
The joy will not decrease,
Nor beauty of this ageless song:
Good will on earth, and peace.
For still today this peace we seek
As men did long ago.
Proclaim the truth in accents clear
So all mankind may know
That peace is found within the heart
Through faith in God and prayer
Through selfless, understanding love
For all men everywhere.

Relax!

RUTH BARRICK GOLDEN

HOW OFTEN we hear the admonition sometimes spoken facetiously, "Relax" or "Take it easy." It might well be taken seriously by most of us. For certainly in this age of stress and strain we need periods of repose and relaxation; need more often to go "apart," to get away from the crowd and into a quiet place for meditation and prayer.

"That is easy enough to say," someone points out; "but just how is one to do it? My days are so filled with activity; there is so much to do and so little time for all the demands of business, home, and social life. I do not even have a room of my own. I never have a moment to myself!"

One can readily sympathize with a person in this situation. So many employed single people must live in homes where they are "doubled up" with another person. Many, many young married couples—often with a child or two—must live with in-laws, where opportunities for repose are not too favorable. To the man or woman who must be at a desk or place of business every morning at a certain hour and remain there for so many hours every day, five or six days a week, it may not always be easy to find time for relaxation. And the homemaker—wife and mother of a family—often must budget her time in order to find a few hours for relaxation away from the duties of cooking, shopping, and the many de-

tails of running a home. But it can be managed!

Most of us know women who are constantly harassed and "rushed," constantly working under pressure and with an air of strain and anxiety. We know of others whose days are equally busy who nevertheless seem to accomplish their work with ease and have time for the extra demands of community and church life, always capable, poised, and serene. The same rule applies to men of our acquaintance. One man comes home from work worn and frazzled, unable to do more than push his feet into slippers and drop off into a doze that lasts from dinner to bedtime; while another builds a house or writes a book between office hours and bedtime—and whistles while doing it!

Now, we wonder, what causes this difference? One person has learned the secret of relaxation while the other has not. For it is not work or crowded hours that sap vitality and drain the mind and body of energy and joy. It is tension!

Recently in a popular magazine I read the story of a woman who "borrows" babies from her local child-placement center to care for in her home until the child is permanently placed with foster parents. This woman told of one infant taken into her home who was so tense with fear that she cried almost as if in convulsions. She slept fitfully, had indigestion and all the attendant symptoms of a fear-ridden personality.

Patiently the temporary mother surrounded the baby with love and kindness, in a normal atmosphere of tenderness and cheerfulness with her own two children, who also loved the baby. Gradually the

baby relaxed, smiled, ate well, digested her food, and spent long hours in peaceful repose. Within a few months she had lost all fear, was plump, healthy, and normally happy, so that the transfer to her real foster parents was made without difficulty. She was relaxed and unafraid.

There is a valuable lesson in that case. How often we older human beings have allowed fear to tighten up our mind, muscles, and emotions. Just as this baby in its state of tension fought all human approaches, fought food, fought against sleep, so we fight circumstances and resist the harmony and beauty all about us.

I recall two businessmen that I knew well a few years ago. Mr. A was the owner and manager of a hardware store in a small city. High-strung and cantankerous, he was forever tied up in knots of worry, figuratively pulling his hair out every time some minor problem came up, snapping at clerks, scowling at salesmen, without a smile even for his customers —because there was no warmth in him! He was literally frozen with fear, tensely looking for the failure of his business during a difficult period. At home he found no relaxation or pleasure in his family, for the fear of insecurity rode him day and night like the Old Man of the Sea. Eventually he reached the point where he was constantly under medical care, and the business failure he had anticipated became a reality!

Another man, Mr. B, a lifelong friend of my family, was at the same time facing a situation that might easily have wiped out the fortune of a lifetime. My husband and I stopped off between trains one

winter morning to call on this man in his office overlooking Lake Erie. Out on that lake he had at the moment a string of boats laden with iron ore, frozen solidly in the ice, losing thousands of dollars a day; a strike in the West was threatening his mining interests; the market prices of stocks were nose-diving. We learned later that he had been literally facing financial ruin that morning.

Yet when we were admitted to his private office he rose from a desk innocent of papers or clutter, with a minimum of gadgets, one photograph, and a vase of red roses on its gleaming surface. With a completely relaxed, warm, and welcoming smile, as if he had all the time in the world and not a care, he came forward. For perhaps an hour he sat chatting pleasantly of childhood experiences, and as we left pinned a rosebud on my lapel said, "God bless you, my dear ones, and give you the best year you've ever had!" Not a word about his burdens, not a shadow of anxiety or fear! If he had lost all his earthly wealth during that crisis, I am sure he would have kept his serenity and peace of mind; because he was anchored in the divine source of peace!

I have two friends, both businesswomen, who illustrate this contrast in attitude toward life. One is forever complaining, unsettled, and dissatisfied. She needs a new suit, and after it is bought she dislikes it. Her new permanent is a perfect wreck. She wishes she had not promised to serve on that church committee; for really a woman who works eight long hours a day has no time to do more than shop and keep herself groomed without taking on these outside duties, she declares! She wishes she had not

rented this apartment—she should have gone to a hotel! She wishes she could find a decent place to eat, she must change her vitamins, and so on and on.

The other friend, a frail-looking woman with a warm and radiant smile on her alert face, has a much more strenuous job; she must be on her feet all day, constantly meeting people amid a lot of noise. Yet she is always fresh and eager, full of the zest of living. "Isn't this the most perfectly prepared food?" she exclaims as we lunch together at a modest tearoom. "See this adorable pair of gloves I found at M——'s for my new suit. Aren't they perfect?" "Oh, I'm having the most fun helping prepare the program for the Youth of Unity for next Sunday evening!" "I went to the 'silent hour' at Unity yesterday noon —cutting my lunch short—and it was such a blessing." She is always planning little entertainments for the elderly people at the hotel where she lives. She is always doing something gracious for others. Yet she finds time to keep herself perfectly groomed; to wear lovely clothes on a limited budget. In addition to her work and all her outside activities she also finds time to write charming little stories and poems for children and to do endlessly thoughtful things for those with whom she comes in contact. An hour in her presence leaves me renewed and invigorated for the rest of the day.

What is the secret of this difference in people? I think it is explained in the story of the baby mentioned earlier. These radiant and poised people are relaxed! They have taken hold of the love that surrounds us all; the great loving heart of the Father is their abiding place. Like that little baby at rest in

PACIFIC SCHOOL

the consciousness of being protected and cared for, they relax in His great love, and simply radiate the power and harmony of it. They are constantly renewed, because they are constantly receptive to God's power. They are relaxed, which is only another way of saying they are receptive. For only as the human body and mind are relaxed can the greatest efficiency be achieved.

Walter B. Pitkin has very graphically described the working of nerve tension in the human body: "As they [the muscles] tense, two things happen: blood flows through the fibers less easily, and the taut muscle as a whole presses or strains upon some bone, sinew, vein or artery, thereby lowering all activity at least for a moment. Each lowering of activity blocks the free flow of the healing secretions and the blood." We begin to see how carefree relaxation in God's loving care allows the healing, vitalizing forces to work through us. As we relinquish thoughts of fear—fear of insecurity, of business failure, of criticism, of ill-health—the mind finds relaxation. We have only to place ourselves in the tender care of the Father, confident that He is protecting, healing, and strengthening us; then our mind will be at rest and the inflow of peace and vitality will follow as naturally as in the case of the little baby.

The pastor of a city church who had been reared on a farm told how he overcame tension and learned to relax. Facing a physical collapse after strenuous years of study in college, he was sent to the country to rest.

"At first I was as jumpy as a too tightly wound spring," he said. "I could not eat or sleep or even

sit still. Then I thought of my boyhood days when I had not a care in the world, when I would take a fish pole and sit on the banks of the creek all Saturday afternoon—perhaps without a nibble! How happy and free from care I had been. What was the difference between those boyhood days and now, I asked myself, and the answer came to me as clear as sunrise. Then I had depended upon Dad to direct my activities as well as for all my material needs. I could eat, study, go to sleep without a worry. So what? So now I was dependent on God my Father for everything—and certainly the wealth of the world belonged to Him. So I decided I would do my work, enjoy life, and go to sleep in peace! I would just turn my affairs over to Him! I recaptured that boyhood mood, and from that day to this I have never lost that trustfulness. 'All things whatsoever the Father hath are mine,' all the wealth, power, knowledge, and ability, and I am forever safe and secure in that heritage. I am the child of a King, the all-powerful, all-knowing and all-possessing King of the universe. Why should I worry?"

Why should you or I or any child of the King worry? Jesus demonstrated this, I think. Certainly He had cause to feel the pressure of duty if anyone ever did. With only a few short months in which to do the work of a lifetime—to complete the most important earthly ministry ever undertaken—He had cause to feel the stress of limited time. He was beset by enemies, taunted by the envious, waylaid by scoffers; He beheld the injustices of a ruthless economic system; His heart yearned with compassion for the maimed, the blind, the downtrodden; at times He

was pressed upon from every side by the demands of popular admirers and seekers for help. No one ever met such demands as He. Yet He never once forsook His high spiritual consciousness.

We think of several of Jesus' practices that we might follow, whatever the condition or problems that confront us, and be helped thereby to attain that poise and peace so beautifully exemplified in Him.

Jesus was ever conscious of His oneness with the Father. "I and the Father are one," He reiterated. "The Father abiding in me doeth his works." We too have this assurance and the same source of strength. "I am in my Father, and ye in me." "All things whatsoever the Father hath are mine." "He that believeth on me, the works that I do shall he do also." Clearly we are made to see that our Father intends us to have the same power and the same mind which were in Jesus.

Jesus was constantly thankful. There is no greater formula than this for turning a harassed or hectic life into one of quiet victory and radiant peace. "Father, I thank thee" is an affirmation that will change the consciousness from a sense of sickness or tiredness or failure to a realization of health, buoyancy, and triumph. Thankfulness will release all inharmonious thoughts and make way for the inflowing of health and power through a relaxed and receptive mind.

Jesus depended mightily upon prayer. Prayer fortified Him with dynamic power; it fortifies every child of God with that same power. "Ask, and it shall be given you"; "and nothing shall be impossible unto you."

Dr. Alexis Carrell says: "Prayer is the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of physical buoyancy, greater intellectual vigor, moral stamina and a deeper understanding of the realities underlying human relationships. . . . Prayer is a force as real as terrestrial gravity. When we pray we link ourselves with the inexhaustible motive power that spins the universe."

When we pray we lay hold on the riches of God's universe, we are conscious of our oneness with God, and we truly learn the meaning of the words "I can do all things through Christ."

Jesus sought moments of quiet and meditation. Even in the busy "marketplace" or on a crowded street the mind can shut out the material and commune with Spirit. But surely most of us can find time for a walk alone, even if it means getting up earlier or staying up later at night. Whatever the time or place, we need "moments of solitude" for Bible study, meditation, and prayer. If one is surrounded by people all day and must even share a sleeping room with others, a walk alone beneath the stars or at sunrise or the repetition of some loved bit of Scripture or a favorite affirmation will put the mind in a mood for the day's work or a night of restful sleep. "Come ye . . . apart," said Jesus, and He went often to some quiet hilltop, seaside, or garden. Before retiring, step to an open window, fill the lungs with invigorating fresh air and repeat: "I am one with God's loving, healing, renewing Spirit. God fills every cell of my being with light and love

and radiant, health-giving energy." Let this be the quiet prayer time, during which you are still and receptive, at one with Him, filled with His love.

Relax, dear one; cast all your burden on Him, for He cares for you. Let go and let God completely possess you, mind and body.

Rest, dear one; rest in your Father's love and understanding. Go to sleep in peace; He is awake.

Arise, dear one, in confidence; face the new day with joy and serenity, for He is with you.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*."

I Shall Be Kind Today

Grace Noll Crowell

I shall be kind to all I meet today;
So many walk disheartened on the way.
Perhaps some little kindly word I say
May cheer and bless another as he goes,
Bearing a hidden cross, and no one knows
Of the burden that his tongue does not disclose.

God give me words, I pray, to meet that need,
Brief, gentle words to drop like golden seed
Within a heart to bear good fruit indeed;
The fruit of courage for the road ahead;
The fruit of hope, as needful as one's bread—
Words, Lord, whereby hearts may be comforted.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 4, 1949

UNITY SUBJECT—*Separating Truth from Error.*

INTERNATIONAL SUBJECT—*Prophets False and True.*
—Jer. 23:16, 21-32.

16. Thus saith Jehovah of hosts, Hearken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision of their own heart, and not out of the mouth of Jehovah.

21. I sent not these prophets, yet they ran: I spake not unto them, yet they prophesied.

22. But if they had stood in my council, then had they caused my people to hear my words, and had turned them from their evil way, and from the evil of their doings.

23. Am I a God at hand, saith Jehovah, and not a God afar off?

24. Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah.

25. I have heard what the prophets have said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26. How long shall this be in the heart of the prophets that prophesy lies, even the prophets of the deceit of their own heart?

27. That think to cause my people to forget my name

by their dreams which they tell every man to his neighbor, as their fathers forgat my name for Baal.

28. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah.

29. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?

30. Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor.

31. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith.

32. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah.

GOLDEN TEXT—*He that hath my word, let him speak my word faithfully.*—Jer. 23:28.

SILENT PRAYER—*I earnestly seek divine guidance, and I am led to do the right thing.*

How is anyone to know whether a person is speaking the truth or is trying to deceive? There should be a gauge of truth. As a matter of fact there is such a gauge. It consists of the character of the speaker. As the speaker's life is so will be his words. The man of unimpeachable integrity does not deceive, for the truth means more to him than any temporary advantage that he can gain by misrepresentation.

When a person is a stranger to us, it is of course not possible for us to know his character. External signs such as the tone of the voice, the facial expression, the manner and personality of the speaker are not infallibly true indications, since it is possible

for one to "smile, and smile, and be a villain" still. In such a case wisdom leads to a deferring of judgment. Hasty decisions should not be made, and superficial personal traits should not be allowed to influence us. We should take time to be quiet and to ask divine guidance in silent prayer, and after asking we should take time to receive what we have asked for.

If we have the habit of asking and affirming divine guidance daily and of expecting to receive it and of watching for it, we may be sure that we are following the way of the Christ and that we shall receive an indication of the course that is best for us to follow. It may come as an inner conviction of the mind, it may come in words spoken by someone else, or it may come in some other way. We do not determine the manner of its coming, but we can make sure that it will come by having unshakable faith.

The centurion Cornelius was praying in his house when an angel appeared to him. The angel did not enlighten him directly how to deal with his trouble. Instead he told Cornelius to send for Peter, who would tell him what he needed to know, and he gave him Peter's address. At first sight this looks like a roundabout way to learn of the Christ, but it was not. Peter was the one who could give firsthand information and give it with conviction, which is important to the soul in search of Truth.

The word of Jehovah should be as easily recognized as fire, which cannot be mistaken but reveals itself at the same time as both light and heat. If we are uncertain whether our leading is from God or from our own intellect we can test it by asking

whether it is contrary to the two great commandments that enjoin love of God and love of neighbor. Unless it is in the spirit of the Sermon on the Mount we may disregard it. To question even the word of God is better than to deceive ourselves by thinking that we have a true message from God when it is only a thought of our own. Sincere men and women have often questioned the genuineness of their leading and proved whether it was from God before undertaking to follow it.

To express our own opinion is allowable, but to do so claiming it to be God's message is presumptuous and out of harmony with divine law. One person may dream a dream that proves to be a true indication of the events that follow. Another person may dream a dream that is nothing more than the result of disturbed digestion or troubled sleep. No one should look too trustingly to dreams as an indication of events to come. Those whose waking thoughts are filled with deceit cannot have even candid dreams, but "prophesy lying dreams." The limit of falsity is here described. Guidance from the Spirit of truth is not for those whose aim and purpose it is to deceive.

When confronted with a problem that cannot be deferred but that must be solved at once, it is well to affirm: "God in me is infinite wisdom; I know just what to do." A short period of quiet and relaxation should follow the affirmation, and during this time our course usually grows clear. To make the affirmation habitually and become conscious of holding it in mind is a good preparation for quietly and confidently meeting all that comes.

QUESTIONS

1. What is a good gauge of truth?
2. What precautions can we take to avoid being deceived by false statements?
3. Where should our faith be placed to insure our being guided to right decisions?
4. What two commandments enable us to know whether a leading is from God or from our own intellect?
5. Are dreams always safe guides to conduct?
6. What affirmation, consciously repeated, is helpful in opening the mind to receive intuitive truth?

Lesson 11, December 11, 1949

UNITY SUBJECT—*Individual Responsibility.*

INTERNATIONAL SUBJECT—*Personal Religion.*—Jer. 8:4-6; 31:29-34.

4. Moreover thou shalt say unto them, Thus saith Jehovah: Shall men fall, and not rise up again? shall one turn away, and not return?

5. Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6. I hearkened and heard, but they spake not aright: no man repenteth him of his wickedness, saying, What have I done? every one turneth to his course, as a horse that rusheth headlong in the battle.

29. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge.

30. But every one shall die for his own iniquity: every man that eateth the sour grapes, his teeth shall be set on edge.

31. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.

33. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

GOLDEN TEXT—*I will put my law in their inward parts, and in their heart will I write it.*—Jer. 31:33.

SILENT PRAYER—*I obey the impulse to turn my thought to God in daily communion.*

The Preacher's observation "God made man upright" is certainly true in an ethical sense. The normal person is instinctively upright in his attitude toward life and his fellow beings also. If he fails to maintain uprightness in his dealings with others, he can regain it, given favoring influences and an environment that fosters regeneration. To repent of evil-doing and turn again to what is good and right is the fundamental teaching or basis of the Christian faith. John the Baptist, the forerunner of Jesus, came preaching repentance and baptism (which represents denial of error), and Jesus was baptized by John in token of obedience to the divine law of right living. "Thus it becometh us to fulfil all righteousness." Backsliding is not a catastrophe unless it becomes

habitual or leads to indifference to right and truth. "They hold fast deceit, they refuse to return." Such a hardening of the mind and heart to the instinct for the good is a calamity revealing, as it does, a total disregard for a person's own good as well as a flouting of the accepted standards of civilized society.

As we develop maturity of outlook we realize our individual responsibility for our actions. We no longer lean on heredity or reincarnation as a scapegoat or avenue of escape from the burden that our wrongdoing imposes on us. We change our mind and seek forgiveness, but at the same time, if suffering must follow as an inescapable consequence of wrongdoing, we are willing to undergo it rather than see another assume the burden for us. "Every man that eateth the sour grapes, his teeth shall be set on edge."

The "new covenant" about which Jeremiah prophesied is embodied in the teaching of the New Testament, and this teaching is centered in Jesus Christ. Jesus established a new and higher consciousness for man in the earth, and He taught and practiced the truth of the inner kingdom. One of His main teachings, "The kingdom of God is within you," faithfully illustrates the words of Jeremiah.

The new covenant was to be made with the "house of Israel" (the real self of man) and "with the house of Judah." Judah represents one of the foundation faculties of consciousness. The new covenant is to be written in the inner man. It was so written in the inner man of Jesus, who devoted much of His teaching to parables showing what the inner

kingdom is like. As men come universally into the inner consciousness of love and wisdom and as they practice its principles Jeremiah's prophecy will be completely fulfilled.

With the inner experience of Jehovah in the heart no further teaching will be necessary. All will do right instinctively. The horse that "rusheth headlong in the battle" does so because the fury and clash of combat overwhelms it with panic until it is beside itself and is no longer under control. The Christ consciousness brings a realization of the law of love, and this realization ends in quietness and confidence that encourage each one to be his true self. The law of love, when observed, banishes sin from consciousness and even from the memory. When error is banished completely from mind the kingdom of the earth will become the kingdom of our Lord and of His Christ.

In Christ the law of heredity is done away with; everyone who has gained this freedom willingly assumes responsibility for his own conduct. Through understanding the law of our own being we become free agents. As free agents we are responsible for our own life and for what comes to us, since in the first place we have sent out the essential substance of our thought in our words.

We are free to think and speak what we will. Because of this freedom we are responsible for our thoughts, our words, and for all the increase that our thoughts and words have power to attract and to hold of the substance of Being.

QUESTIONS

1. Is repentance an essential part of the teaching

of the Christ? Does it antedate that teaching?
2. When do we realize our individual responsibility?
3. What is the central truth of the "new covenant" mentioned in the text of this lesson?
4. Where is the new covenant written?
5. How does the law of love control sin?
6. How do we become free agents?

Lesson 12, December 18, 1949

UNITY SUBJECT—*The Thoughts of God.*

INTERNATIONAL SUBJECT—*God Available to All Men.*—Jer. 29:1, 4-14; 31:3.

1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

4. Thus saith Jehovah of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

5. Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, and they may bear sons and daughters: and multiply ye there, and be not diminished.

7. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.

8. For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed.

9. For they prophesy falsely unto you in my name: I have not sent them, saith Jehovah.

10. For thus saith Jehovah, After seventy years are ac-

complished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

11. For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end.

12. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13. And ye shall seek me, and find me, when ye shall search for me with all your heart.

14. And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again unto the place whence I caused you to be carried away captive.

3. Jehovah appeared of old unto me, *saying,* Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

GOLDEN TEXT—*And ye shall seek me and find me, when ye shall search for me with all your heart.* —Jer. 29:13.

SILENT PRAYER—*Divine patience upholds me, and I stand firm on the promise that through devotion I shall find God.*

No subject can be mastered without study, attention, close interest. Divine love and wisdom are not to be acquired without aspiration and effort. To aspire to become conscious of the deep truths of life is to become aware of God, to meditate on Him, and to commune with Him. Those who have long been strangers to the spiritual center of consciousness (Jerusalem) and who are immersed in sense confusion (Babylon) can turn back to the thought of God and regain their peace of mind and

their hold on the inner realities of being.

Jeremiah's letter to the captives in Babylon contains advice that might well be heeded by all today who are captives of sense confusion. Although it is advice intended to restore them to consciousness of peace, freedom, and security, it is intensely practical. The captives were told to build houses and live in them, plant gardens and eat the fruits, rear families and increase rather than diminish. In every way they were to deport themselves as normal people do. Furthermore they were to act as good, loyal subjects instead of as captives. They were to seek the peace of Babylon and even to pray to Jehovah for it. Subversive conduct on the part of the captives was not even hinted at. A city at peace furnishes a more peaceful habitation for its inhabitants than does one that is torn by class wars and internal strife. A person whose thoughts are centered in faith in God knows a deeper peace of mind than one whose whole cast of thought is materialistic or atheistic.

When the tenor of the life is materialistic and is given over to sense confusion, it is vain to expect a sudden transition from sense to spiritual consciousness without a corresponding change in the person's thinking. Hope is one of the Godlike faculties of our nature, but hope that has no foundation more firm than vague desire is not likely to be realized. "Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed." By the disregard of the laws of our well-being we "cause to be dreamed" the phantasies that plague us by day. Their source is no higher often than a disordered di-

gestion or worry over some situation in our life that calls for clarifying.

Prayer and aspiration toward freedom became complete after the years of captivity were accomplished, and when they were complete delivery came. "After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." The thoughts of God are "thoughts of peace, and not of evil," thoughts that bring hope and cheer.

Complete devotion is rewarded with fruition. Those who seek God with all their heart find God and are provided for out of the bounty of the Infinite. Those who returned from the Babylonian captivity were filled with zeal for God, but in many respects it was mistaken zeal. It found its outlet in loyalty to ordinances and in strict conformity to the letter of the law, with little understanding of the spirit back of the law, of which freedom consists. The God that the captives found was not the God of Truth but the God of captivity. Two or three generations of bondage had conditioned them for partial understanding of the nature of God rather than for communion with a loving Father, and when at last they returned to Jerusalem it was to a ruined city that they had to rebuild by patient toil before they could live in it.

Loving-kindness is eternal, and its attracting power is always operative. Those whose thoughts are turned toward God feel the attraction of Truth and respond to it. Those who are outside the realm of Truth in consciousness are unaware of its attraction. To be loved with an everlasting love is the blessed state of a son of God. To respond with reciprocal

love in the degree possible to the creature is the high privilege bestowed upon mankind by Divine Mind.

QUESTIONS

1. How can we understand divine love and wisdom?
2. In what practical ways is sense confusion dissipated and overcome?
3. Does any material gain compensate for the loss of peace and civic order that is lost in class strife and industrial wars?
4. How is peace of mind most firmly established?
5. What class of signs or presentiments should we ignore?
6. Are our findings conditioned by our consciousness?

Lesson 13, December 25, 1949

UNITY SUBJECT—*The Coming of the Christ into the Heart.*

INTERNATIONAL SUBJECT—*God's Messiah.*—ISA. 9:2-7; 11:1-5.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his

name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

2. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.

3. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

4. But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

GOLDEN TEXT—

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—Luke 2:14.

SILENT PRAYER—*I expect to experience the wonder and glory of the Christ mind as I awaken to the truth of the indwelling God.*

From the cradle to the grave the race rests under the shadow of death, which it believes to be the inevitable end of life. "The land of the shadow of death" is the race consciousness, a realm of darkness as far as the ultimate destiny of man is concerned.

The Christ or divine idea of eternal life is a "great light" to these walkers in darkness, the race of men who accept only what they can see or hear, and whose experience of life does not transcend the reports of the five senses.

The Christ increases the joy of those who know only sense consciousness. Joy in turn quickens the perceptive faculties and increases the consciousness of life, power, wisdom, and the other faculties. With the quickening and deepening of his faculties a person soon reaches the point where the things of sense are superseded by spiritual goods and are lost in them. The yoke of sense is then broken. "The rod of his oppressor, thou hast broken as in the day of Midian." Midian represents strife and contention, also judgment or discrimination in sense consciousness. To be freed from this bondage is to know joy that is without limit.

In sense consciousness life is a perpetual struggle, and those in it arm themselves against it as best they can. Even so life proves too much for them at last. We are meant to live the abundant life, and for this sense provides no adequate facilities. When the Christ enters the heart all the devices with which the sense man has bolstered himself against the shocks of life are so much dead wood, fit only for burning. They are no longer needed in the ordering of life. "For unto us a child is born, unto us a son is given." The joy of this announcement is universally recognized in the world of sense. A new promise of a fuller life than one has yet experienced, a new consciousness of life triumphant, arouses the dormant spirit of the one who has known only the decep-

tive promises of the realm of sense.

When the Christ enters into the heart and takes over responsibility for the life, peace of mind increases by leaps and bounds. The Christ becomes all things to us according to our need. He may be "Counsellor, Mighty God, Everlasting Father, Prince of Peace," and in any event His coming is wonderful beyond anything that sense consciousness has ever been known to offer. The kingdom of heaven is established and upheld "with justice and with righteousness from henceforth even for ever."

The root meaning of the name Jesse is Jah, Jehovah or I AM, representing eternal existence. When we realize the eternal existence of the I AM and are firm and strong in the realization, we are in the Jesse state of mind, out of which comes God's idea of man, the Christ. This is the "shoot" or "fruit" of the root idea that man is the everliving I AM of God. The life that rests upon the I AM of God is no vague, shadowy life; it is life at its highest and best in every sense of the word. "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah" characterizes the one whom the Christ possesses. This person discounts the judgment of the senses in favor of a higher judgment, namely the judgment of him who seeks always to obey the divine will as it is active in himself. Righteousness is the standard by which he judges; he even goes further and allows equity to influence his decisions for those who need his counsel and help. He is not afraid to speak the word of Truth, for Truth is "the rod of his mouth" that destroys error. The Spirit of truth is "the breath

of his lips" that dissipates all consciousness of wickedness.

Righteousness and faithfulness are states of the heart that reinforce the character as nothing else does. So girdled and clothed, a person is prepared for any shock or test that can come to him. The person who is possessed of the Christ is buttressed with righteousness and faithfulness as a concrete wall might be reinforced with steel. The Christ protects man from the inroads of sense consciousness.

QUESTIONS

1. What is represented by "the land of the shadow of death"?
2. What "great light" shines upon the people dwelling in this land?
3. How does joy operate to eliminate sense consciousness?
4. Why is life sometimes an unabated struggle?
5. What follows the entrance of the Christ into the heart?
6. What is represented by "the rod of his mouth" and "the breath of his lips"?

The power of blessing is a mystery. We do not know how it works, but we know that it does work. A wholehearted blessing not only helps our affairs, but it fills us with an inner light that seems to satisfy our soul and make us happy. In blessing we are blessed.—LOWELL FILLMORE

Silent UNITY

Christ is born in me this day. "The light *which lighteth every man" now lights my way.*

The Society of Silent Uinty, founded more than fifty-years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo., Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WENT to the doctor last Thursday and he said, "What have you done to your foot?" and I said, "I prayed." He said I did a good job. Today was the day I was to go to the hospital to have two toes taken off; but through your prayers and mine and the prayers of all my friends who believe, and God's great love, I don't have to lose my toes.—*M. K., Colorado.*

I WIRED you for prayers for my son, who had run a splinter in his eye. It had been taken out, but inflammation set in which might have affected his sight. I thank God that your prayers and ours caused a complete healing, which amazed the doctor who had wanted to operate.—*N. W., California.*

I WROTE to you first several years ago when my husband was unable to sleep. In only two weeks we had a laugh when I told him that now we must ask you to help him wake up. He had been near collapse from lack of sleep, but after I wrote to you, without his knowledge, he slept like a baby; and one morning

we both slept until ten. It was the first time he had ever been late for work, but we did not mind that since he had been healed of insomnia through your prayers. When I told him he was so thankful.—*M. B., New York.*

Filled with Plenty

I AM WRITING to thank you for your letter and leaflet and, as you expected, for the wonderful success of your prayers and mine. I would like to tell you briefly of the help we have had.

The first happened before I had received your answer. My husband has been installing combination storm windows, using a small trailer and car. This takes him often into isolated parts of the country where it is sometimes difficult to find eating and sleeping accommodations. In warmer weather he has even had to sleep in the car. The last time he went on such a trip, it was very cold and the place was way off the main road. The lady and her husband who owned the house not only gave him his meals but insisted on his staying overnight and refused to allow him to pay. She also sent me a lovely pair of earrings that she had made.

The next complete surprise was a payment of money that we had long since given up. It was brought right into the house and placed in our hands. This enabled us to pay our taxes.

Now I come to the best of all. Because of the weather my husband has had only about one day of work a week. I have to be honest and tell you I have been discouraged once in a while. This was

another windy, rainy day to begin with, but by night I didn't notice the weather any more. My husband was quite downhearted, but he said he was going to S—— to look for another job. I used every affirmation I could think of while he was gone. He came back smiling, with a job driving a brand-new truck for a plumbing company. They have never owned their own truck before and this is a permanent job. The hours are good and the pay is satisfactory, in fact much better than we had hoped was possible. —*J. W., New York.*

He Shall Have Abundance

I AM SENDING in the money saved in my prosperity bank, and I wish to say I have had more than enough to meet every obligation since I started using the bank drill. I don't know where it comes from sometimes, but I always have it, it seems.—*F. R., Colorado.*

I WOULD like to tell you that since starting my prosperity bank I have received two very substantial raises in salary and have also been given the gift of a trip to New Mexico. In addition I've had numerous opportunities to do additional work, thereby adding to my income.—*E. G., California.*

IT IS with a heart full of gratitude that I am writing to you. Since I have been using the prosperity bank many wonderful things have come into my life. I have been able to take a trip that I wanted to take for a long time. I am also able to pay up my bills and even save a little money. I thank God for all my

blessings and also you, dear friends, for praying for me.—*M. C., New York.*

Father, I Thank Thee

GOD HAS blessed me and our home not only materially but spiritually, and it is only through Unity's teachings of Truth that we have been awakened to God's abundance of good everywhere. This revelation of Truth is so wonderful and has been such a great help to me that I am happy to aid in bringing Truth to others so that they too may be made to see the light of Spirit and come out of the darkness of fear, doubt, worry, and hate. Through the love of divine Spirit within me I have been made a new creature, manifesting excellent health and able to meet difficult problems with courage and faith, where before I knew Truth I would tremble with fear and be defeated by lack of courage when any disturbing situations arose. God bless you in this wonderful work of bringing Truth to a world that needs it so very much.—*Mrs. S. A. S., Pennsylvania.*

THE REMAINING five dollars I wish used by Silent Unity, in gratitude for the many blessings received, especially for one, my husband, who could not be interested in Unity or prayer (used to say that's what I was for, to do the praying). He lost his position through no fault of his but through the company merging. After being out of work for two months, I got desperate and asked him to try my way by praying and tithing. Believe me, before ten days had passed he was recalled with an increase in salary,

not much more; but he himself says that everything happened for the best, for he has found the way of Truth.—*Mrs. J. W., New York.*

My Help Cometh from Jehovah

I CAN always turn out my light at night after reading *Weekly Unity* and sleep soundly, because it helps me to keep my thoughts on All-Good, which is here for each and all of us.—*G. F., Idaho.*

MY MOTHER and I enjoy *Progress* and UNITY magazine very much. Since we have been following the Unity teachings we feel happy, our health is better, and our prosperity is a wonder. We have money to meet our needs and some left over. We also kept up the Lenten reading. We are happy now for the first time in about two years.—*Mrs. S. P. B., Tennessee.*

I JUST cannot be without my *Daily Word.* It has brought me through some very hard problems. I have taken it for many years, and it has given me courage that I know I otherwise should never have had. —*Mrs. K. F., New Jersey.*

RECENTLY I lost my husband very suddenly, and if it had not been for the daily comfort of *Daily Word* and my faith in almighty God I probably would be a very miserable person today. It is comforting to read those daily lessons and get so much out of each and every one of them. So I inclose a dollar, which seems such a small amount considering all the good I have received.—*M. B., Pennsylvania.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Much heartbreak has come to me in the last few years because of the attitude of my son. He, his wife, and their little daughter live quite near, still they never pay me a visit. He is selfish and cold toward me at all times despite my efforts to establish a harmonious relationship with him. This is my only son, and I am quite alone in the world. Should I make an effort to draw him to me or should I go on without him in my life?—*From a letter received by Silent Unity.*

We can well understand how your heart reaches out for a happy, comfortable relationship between yourself and your son, dear friend. We are praying with all our hearts for this to be established. However we do not feel it is necessary for you to do without happiness or a pleasant life while waiting for this young man to find that harmonious, poised spirit within him which will enable him to be a friendly, loving son.

Set about the business of living as well as you can with the resources you have at hand. If your son has this problem to work out, then bless him, and let your thoughts about him be easy, relaxed, loving thoughts. Remember that in his heart he sincerely wants to do the kindly, compassionate thing. When he fails to do this in his words and acts, then know that his good intentions are blocked by tangled

emotions. Your blessings and prayers will be of greatest help in straightening these out.

We would have you realize that your happiness and peace of mind are not dependent upon any person in the world but upon God. He is with you to stregthen you and to bless you. Depend upon His warm and friendly presence within you to draw to you the friendships and the happy living you desire.

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Please pray for my daughter, who has had an injury from which she has not recovered completely. I feel sure that God has the power to heal, but it seems to me that I must perform some greater sacrifice than just to ask.—*From a letter received by Silent Unity.*

It is our belief that God is always willing to heal and always able to do so. When Jesus healed the sick, He demanded no sacrifice, no compensation; but it is probable that persons who were helped, in their joy and gratitude, lived a kinder, more loving, and more generous life from that day forth.

We believe that when one wishes to make a sacrifice in order to open the way for some good thing in one's life or in the life of one's loved ones, it is not in the outer realm of life that such a thing has to be done, but in the life of the mind and heart.

When Abraham was willing to sacrifice even his precious son Isaac, God made it unnecessary for him to do so. Our Lord Jesus said, "I came that they may have life, and may have it abundantly." He never mentioned having come to exact anything from His followers. So we hold that our highest service is to live to His glory and to give to the service of man-

kind a loving, helpful, happy life, using God's blessings to the best of our knowledge and enjoying them as we use them.

Let us pray together for your daughter. Give up your fears concerning her; that is the "sacrifice" that brings answered prayer.

"Recently in a radio broadcast you presented the idea that we are responsible for the conditions in our lives. I hope you will give a further discussion of this subject for I have difficulty in agreeing with it. Take my life for instance. My mother passed on at my birth, my upbringing was neither wise nor adequate, and poor judgment has brought severe misfortune to my adult life. Surely all of this is not the result of my wrong thinking. Do enlighten me."—*From a letter received by Silent Unity.*

Like all broad statements about life, "We are responsible for the conditions in our lives" does not apply wholly in every instance. Many times the "we" cannot be interpreted as our personal selves but as the whole race of men of whom we are a part. Certainly your misfortunes in childhood were not the result of your wrong thinking or acting, but because the world has yet to learn to be ever wise, ever healthy, ever aware of all the needs of each member of society.

While it is obvious that part of our world is governed by conditions beyond our control, still this part is not so great nor so important as the part that is under the dominion of our own thoughts and actions, dear friend. As we express happiness, love, wisdom, and understanding we enlarge and en-

rich our lives. Even when we find ourselves in seemingly inopportune circumstances, this inner spirit that guides us toward our good is at work to change both us and our world.

Why should we incorporate in The Prayer of Faith the words "I have no fear" when the basis of nearly every difficulty in life is fear, conscious or subconscious, cold, stark, gruesome fear. To say, "I have no fear," is making us all ostriches and solving nothing. We are bumping our head against a stone wall, so to speak, and in time one or the other is going to give.—*From a letter received by Silent Unity.*

In Unity we believe and teach that Christ is our higher self, the perfect pattern within us, of whose creation the first chapter of Genesis speaks. The Christ self is within everyone, and it is the desire of every person to come into a full understanding of his Christ nature so that he may overcome the seeming difficulties that enter his life and to demonstrate the perfect Christ self, even as Jesus demonstrated perfection.

In speaking affirmations such as "I have no fear" we are speaking of this higher self, the Christ within us. Truly the Christ in us has no fear, and when in our prayer we realize that the Christ in us has no fear, then our consciousness of fearlessness is raised up to include our human self, which is prone to fear, and brings it into a fearless state. By doing this we claim fearlessness for our whole being, regardless of outer appearances, and raise up our human self to the perfect Christ pattern.

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alamo—Marie M. Giles, Alamo Community Club
Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 101 N Robertson
Burbank—Joseph & Mildred Haggerty, 706 E Olive
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Escondido—Clarion Lindar, Charlotta hotel
Fresno—Alice Stokes, 1350 Van Ness
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, C. Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 3605 W Wash blvd; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
Montebello Park—Gertrude Hall, Woman's club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 1433 Madison
Oceanside—Sonja Celia Samiran, 321 S Freeman
Pasadena—Max Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Fernando—Vera Stennen, 139 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Leslie McBride, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1528 3
Santa Rosa—Helen Wade, 845 3d
Sherman Oaks—Wm Schneider, 4337 Van Nuys
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victory
Watsonville—Alice Hopkins, 31A Madison
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Alice Benson, Colorado bldg
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer, 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Delray Beach—Frances Jarrell, 34 S E 4th ave
Fort Lauderdale—Nora Campbell, Woman's club
Fort Myers—Mildred Brown, 7 and 8 Travers Arcade First st
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Carolyn Parsons, Valdez hotel
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Fannye Treaster, George Washington hotel

GEORGIA

tlanta—Kathryn Boyce, 684 W Peachtree; Mabel Butts (col) 382 Ashley NW

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

oise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Hazel Erisman, 109½ N Main
hampaign—Viretta S Sutherland, City bldg
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 322 E 43d; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
St Louis—Florence Schaefer, Broadview hotel
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Wichita—Carl & Lois Moran, 3241 Victor

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 244 Ky
Louisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

New Orleans—Eloise Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, Scribner & 2d N W
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey & Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 11 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 S
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John E Manola, 107 Main
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg
Paterson—Gladys Stevenson, YWCA, Church & Ellison

Ridgewood—Louise Gerbold, YWCA, 180 Franklin
Trenton—Elinor MacDonald, Studio Theater, 541 E State

NEW MEXICO
Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK
Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Merchants Bank bldg
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills inn
Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga ave
Troy—Marian Hoagland, 50 2d
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA
Asheville—Velma Hoffman, Battery Park hotel

OHIO
Akron—Cleo Lee, 34 S High
Canton—Daisy Daggert, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissman, 3047 Madison; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 2740 Upton
Warren—Everett St John, 167 Main S W
Youngstown—Everett St. John, Home Sav & Loan bldg

OKLAHOMA
Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Ponca City—Celia White, 1018 S 5

OREGON
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA
Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE
Memphis—Merton Thorpe, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS
Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 130 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON
Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wetmore
Kennewick—Beulah Scott, Arrow Grill
Seattle—Donald O'Connor, Arcade bldg
Tacoma—Warren Meyer, 1012½ A st
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

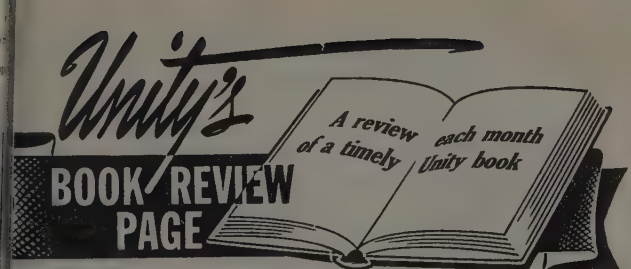
WISCONSIN
Beloit—Bernice Biggers, YWCA bldg
Milwaukee—Mae Lundahl, 208 E Wisconsin
Racine—Lu Verna Bauer, 423 S Main

CANADA
Hamilton—Carl Lathrop, 194 Main
Montreal—May Duncan, Victoria Hall, Westmount
Ottawa—Andrew Carlson, National bldg
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 2249 Yonge st
Winnipeg—Edna Bowyer, 360 Young

ENGLAND
Easington Village—Thomas W Merrington, 11 Sea View, Co. Durham
Iver Heath—Dora Johnson, Ellsmere, Slough rd
London—Ruth Hacking, 6 Stanhope Terrace, W 2
Sunderland—Thomas W Merrington, Co. Durham

MEXICO
Mexico D. F.—Clara Kouns Lumpkin, Berlin 31

Unity Literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.



Lovingly in the Hands of the Father

EVELYN WHITELL

Evelyn Whitell found in real life the material from which she wrote her book *Lovingly in the Hands of the Father.* The demonstrations recorded by her were made by men and women as they went about their everyday affairs.

The first story, like the book, is entitled "Lovingly in the Hands of the Father" and is about a woman who wanted to find a better position. Through her use of the Truth she knew she moved out of her menial job as caretaker of a boardinghouse to a trusted and remunerative position as manager of a large hotel.

Another chapter, entitled "There Is an Infinite Power within Us," is about a woman who was thought to be "a nervous wreck." On being drawn into a noon-hour church meeting downtown she discovered the silence as practiced by Truth students. Needless to say, this was the beginning of her healing.

There are eight other stories about persons who achieved their heart's desires through trusting God and acknowledging Him as the one power in their life.

(Lovingly in the Hands of the Father is priced at $1.)

Appearing in Other Unity Magazines This Month

One of the Major Arts of Living

Cleda Reyner writes in her thought-provoking article "In a Good Light" appearing in December *Daily Word:* "It seems imperative to the highest development of human beings that they have the warm light of love and praise and approval turned upon them. Characters have been transformed, talents have been nurtured, and careers have been promoted because someone recognized and praised some early sign of good. Daily we influence someone—in fact every person we come in contact with —toward happier or unhappier living."

This article is especially appropriate at the Christmas season, for it points out that even though we may have little material wealth we can still give praiseful speech and that this is a happier way of giving.

"In All Thy Ways"

"Please, dear Santa, bring me, if you can . . . two bright blue eyes." This is the way a veteran concluded a letter ostensibly addressed to Santa Claus but really to a newspaper public in the hope that persons might learn to value more highly their own perfect vision. The blind veteran's letter reminded Marilyn Davis of Robert, blinded and wounded in spirit to the extent that he would not consent to seeing any of his young friends. The story of Marilyn and the author of the letter to Santa Claus is a thrilling one. This story by Helen Rogers Smith is entitled "In All Thy Ways" and appears in *Progress.*

There Is One Must

In the December 4 issue of *Weekly Unity* Zelia M. Walters in her story "There Is One Must" tells of a woman's interview with Doctor Houston, spiritual counselor, about "mother-in-law trouble." After the woman has told Doctor Houston that she is ready for plain speaking he counsels her to try to love her mother-in-law. She is to begin by giving up all resentment and trying to understand the desperate loneliness and longing for the love of her stepson and his family. Mrs. Walters shows just how this situation was made harmonious.

"Two-Way Gimmick"

Floyd Maxwell started in business inauspiciously. From a hole-in-the-wall on a Florida real-estate row he sallied forth looking for houses to sell and for people who wanted to buy. He valued the confidence of his clients and thought perhaps his ultimate accomplishment would be selling a house that the buyer had never seen. It happened! How he has earned his reputation for dependability is told by George Statler in the *Good Business* story "Two-Way Gimmick."

A Christmas Story for Children

" 'No gifts, no tree, no anything!' Miserably Bruce turned the thought over and over in his mind . . . 'It won't even seem like Christmas,' he mumbled to himself." So begins Olive Rambo Cook's story of "The Stars on Crooked Street" featured in *Wee Wisdom* for December. Children will love this Christmas story of how little Bruce found a Christmas tree after all.

Unity Books and Booklets

For Beginners	Atom-Smashing Power of Mind — standard only	$1.00
	Beginning Again — standard only	1.00
	God a Present Help — standard only	1.00
	God Is the Answer — *Dutch* $1; *English*	1.00
	How I Used Truth — *German* $1; *English*	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German* $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — standard only	1.00
	Christian Healing — *German*	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — standard only	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French* $1; *English*	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ — *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — standard only	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — standard only	1.00
For Devotion	Bible, American Standard Edition	6.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Atom-Smashing Power of Mind — standard only	1.00
	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Selected Studies — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	God Is Blessing You Now	.10
Be at Peace	.10	Good News, The	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Blessing	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Preparation for Easter	.10
First Things First	.10	Recipes for Living	.10
Gift Imperishale, The	.10	Song of Life, The	.10
Great Helper, The — *French, English*	.10	To Them That Ask	.10
		Way of Faith, The	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS from UNITY

Giving—the Keynote of the Christ Teaching

If any one word could be said to be the keynote of the teaching of Jesus, assuredly that word would be "giving." For Jesus spoke often of the joy and blessedness of sharing all that we have and are and hope to be with our fellow men. He taught the giving of our material substance, for the sake of those in need as well as for the mere joy of sharing. He taught the giving of our spiritual substance, our wisdom, our love, our friendship to those who have need of them. He taught the giving of our hopes and dreams and aspirations to the divine self within each one of us. He taught the giving of the supreme gift of faith in the omnipotence of God by conquering all things, even death.

His spirit shines forth today at the Christmas season as we express Him in our giving, one to another. As we share our blessings with our neighbors at this happy time, let us endeavor to keep His spirit of giving ever with us, to seek always for more and more ways to express this spirit every moment of our life, in all that we think, in all that we do. With Jesus' example as our divine inspiration let us carry the spirit of Christmas into every department of our life.

Dear friend of Unity, through your giving of Unity books and magazines throughout the year you have expressed the Christ spirit in countless ways. You have helped thousands of persons find the truth, the light, and the way. Unity blesses each and every one of you for your loving assistance in spreading the Christ light of Truth.

"Christmas Blessing" *the New 1949 Greeting Booklet*

This new greeting booklet is so full of uplifting thoughts about Christmas that you will recognize it at once as an encouraging message to many of your friends. The author, Clara Palmer, makes it very clear to her readers that God's

rich gifts of health, supply, peace, and harmony are available to all of His children. The greatest gift of all of course is the gift of Jesus Christ. Miss Palmer writes:

"You see, beloved, it is the Christ in you and the Christ in me who brings Christmas to our world, the Christ in you and the Christ in me who gives wondrous gifts through us, the Christ in you and the Christ in me who enables us to receive every good and perfect gift, the Christ in you and the Christ in me who perfects the circle of love that surrounds and infolds heaven and earth in universal peace and good will."

Instruction in Unity Teaching by Correspondence

The many Truth students enrolled in the Unity Correspondence Course find it an excellent way to advance in the Unity teaching. Always their increased understanding is accompanied by greater spiritual unfoldment. A student confined to a State penitentiary writes as follows:

"There are no words adequate to express my feelings about the enlightenment that I have had in this past year of study of Unity. My whole outlook on life has been changed; no longer do I feel that I am alone. The Spirit and those in Unity seem very near to me as I join with you in prayer each day. I do have an assurance of good that I have never before known. There is much more to life

now than ever before and that is saying a great deal, for at one time I had completely given up all hope, seeking only the end to my miserable existence. Having returned

from the depths of the most harrowing of experiences, I want to help others to elude them. The bars around this present prison are not so hard as the bars I once had around my heart."

If you are interested in the Unity Correspondence Course just ask for the free booklet giving complete information.

New Unity Card
This Is the Year

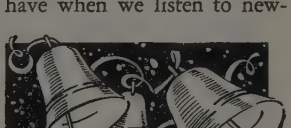
The very popular poem *This Is the Year,* by Russell A. Kemp, is now available on an attractive card, suitable for inclosing in Christmas and New Year's greetings to friends. The poem is as follows:

THIS IS THE YEAR!
Russell A. Kemp

Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!
This is the year that your ships come in;
This is the year you find Christ within.
This is the year you are glad to live;
This is the year you have much to give.
This is the year when you know the Truth;
This is the year when you find new youth.
This is the year that brings happiness;
This is the year you will live to bless.
Wonderful, wonderful, fortunate you,
This is the year that your dreams come true!

A New-Year Message

"Looking toward That Blessed Hope" is the title of the new-year message that Kathryn Sanders Rieder has written for the January issue of *Unity.* She believes that we should not lose the feeling we have when we listen to new-



year bells ringing that better things are coming to us. It is up to us to make that feeling enduring and active; then it can help to bring us the things we want, for the power within us is ready to be directed in

the accomplishment of all things. "We know we need not wait for the new year, that each day is a new beginning," writes Mrs. Rieder, "But as the earth begins another journey in space around the sun we seem to benefit from the accumulation of the good will and high hopes in the hearts of all men."

Six Unity Books for $5

In planning your Unity Christmas order remember the special offer of six $1 Unity books for $5. This offer is in effect from October 1, 1949, to January 1, 1950, and is helpful to those who like to send Unity books as Christmas gifts.

Unity will mail gift books direct to your friends if you so desire.

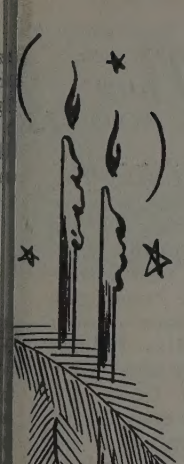
A "Positive" Gift

Surely a gift that causes one to give up negative thoughts could be called a positive gift. *Daily Word* proved to be a positive gift for a friend in New York who writes: "A friend se me *Daily Word* for Chris mas. How valuable that gi proved to be! I had held negative thoughts since chil hood, but *Daily Word* soc gave me a positive faith."

Unity Books for Children

Unity publishes two book for children, *Jet's Adventure* and *Jet and the New Coun try*. Bula Hahn, the autho originally wrote the storie for *Wee Wisdom*. Becaus they were well received b the children it was decide to publish them in book form The books give exciting de tails of the building of th West that are interesting t children and often omitte in pioneer stories. The Je stories are about the experi ences of Jet and Sarah, th Stockwell children who wit their parents and others mad the journey by wagon trai from a comfortable home back in the Bluegrass State t a homestead "out West." The stories are full of constructive teaching that applies to childhood situations.

Jet's Adventures and *Jet and the New Country* appeal to children from eight to thirteen years of age and are listed on the Books and Booklets page of this magazine.



A SPECIAL BOOK *Offer*

Unity offers you any six of its books in the standard $1 edition for $5. While you may make your own selection at this attractive price, the following titles are suggested. You will find them varied so as to meet the needs of friends on your Christmas list.

ATOM-SMASHING POWER OF MIND—Published in October, 1949. Charles Fillmore's writings. A new book that every Unity student will want.

BEST-LOVED UNITY POEMS—A book of poetry is always a welcome gift. 181 Truth poems that are quotable and suitable for holiday meetings and special occasions.

EFFECTUAL PRAYER—By Frances W. Foulks. A companionable guide to effectual prayer that will appeal to anyone regardless of his religious affiliations.

PROSPERITY'S TEN COMMANDMENTS—Georgiana Tree West adapts each of the Ten Commandments to the subject of prosperity. Her vigorous, convincing instructions urge the reader to do something about his affairs.

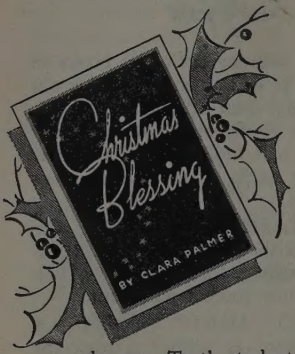
THE GREAT PHYSICIAN—By Ernest C. Wilson. A practical guide to anyone who would heal mind, body, and affairs according to the instructions of Jesus, the Great Physician.

YOU CAN BE HEALED—Clara Palmer points the way to the solution of many specific health problems and how they yield to the power of God.

Price, $1 each, or six for $5.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

A New
CHRISTMAS GREETING BOOKLE



CHRISTMAS BLESSING, by Clara Palmer, is a new booklet whose uplifting thoughts you will recognize, as you read it yourself, as an encouraging message to many of your friends. Miss Palmer makes it very clear to her readers that God's rich gifts are for every one of His children, and the greatest gift of all is Jesus Christ. This booklet can make new Truth students out of casual readers.

When you order copies of CHRISTMAS BLESSING you may want to include other booklets that have proved helpful in former years.

OTHER GREETING BOOKLETS

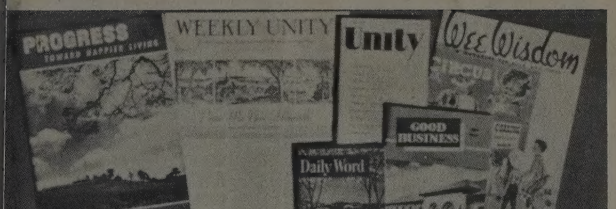
Are You Getting All You Want from Life?, The Christmas Spirit, Challenge of the Dawn, First Things First, Holy Bread, Gifts for the Christ, God Is Blessing You Now, White as Cotton, The Mental Equivalent, The Gift Imperishable, Recipes for Living.

Unity greeting booklets are artistic, colorful, and printed on fine paper. They are 3¾ by 5⅞ inches in size, and with them come attractive Christmas mailing envelopes requiring only one and one-half cents postage.

(Booklets are sent to you for remailing; we do not address them individually to your friends.) Price of the booklets, 10 cents each; 12 assorted (your selection or ours) for $1.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MO.



UNITY MAGAZINES

The Answer for Much of Your Christmas Giving

DAILY WORD—Contains articles, poems, and daily two-minute meditations that can give a reader a cheerful and constructive outlook on life. $1 a year.

WEEKLY UNITY—Introduce Unity to new readers with this weekly Truth visitor. Articles, healing testimonials, and Bible interpretation. $1 a year.

UNITY—100 pages of articles by well-known metaphysical writers, Silent Unity letters, and the Unity interpretation of the International Bible lessons. $1 a year.

PROGRESS—For youth. Colorful, illustrated. True-experience stories of how to grow spiritually and build a happy, successful life. Puzzle page and columns for "teen-agers." $1 a year.

GOOD BUSINESS—For men and for business and professional women. Authoritative articles on the application of Truth to business and professional life. $1 a year.

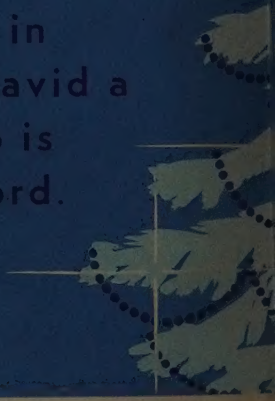
WEE WISDOM—For children from five to thirteen. Stories that teach yet are not "preachy." Features that provide the child with good reading and constructive activity. $2 a year.

Your Christmas shopping can be easy with Unity handling all the details. We send the Christmas issue of the Unity magazines you order, including an attractive gift announcement bearing your name, just in time for Christmas.

UNITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

Garrett Biblical Institute
% The Library
Evanston Ill
33 U

Be not afraid;
for behold, I bring
you good tidings of
great joy which shall
be to all the people:
for there is born to
you this day in
the city of David a
Saviour, who is
Christ the Lord.



Christmas 1949